

# Christian Courier

A REFORMED WEEKLY

MARCH 15, 1996/No. 2479

## Canada will ignore protests of low-level flights in Labrador

Alan Doerksen

GOOSE BAY, Labrador, and TORONTO — The Canadian government has just signed agreements with the Netherlands, Great Britain and Germany to allow continued low-level military flight testing in Labrador, much to the disappointment of Labrador's Innu and their supporters in Canada and other countries.

On February 20, the government signed the agreements (known as "memos of understanding") with the three European governments, which will allow flight testing for the next 15 years. The Innu people, who live mostly in central Labrador, disapprove strongly of the flight testing, which they see as a clear violation of their aboriginal rights.

### Pure hypocrisy

The Innu are related to the Cree but not to the Inuit. They are still in the process of negotiating their land rights with Canada and have also made clear that the flight testing has a harmful impact on them, on wildlife and on the land.

"It is pure hypocrisy for European countries to export

their flights to Innu land when they don't allow them at home," says Peter Penashue, Innu Nation president. "We care about our land as much as they care about theirs, but somehow we don't seem to count."

### More than sympathy

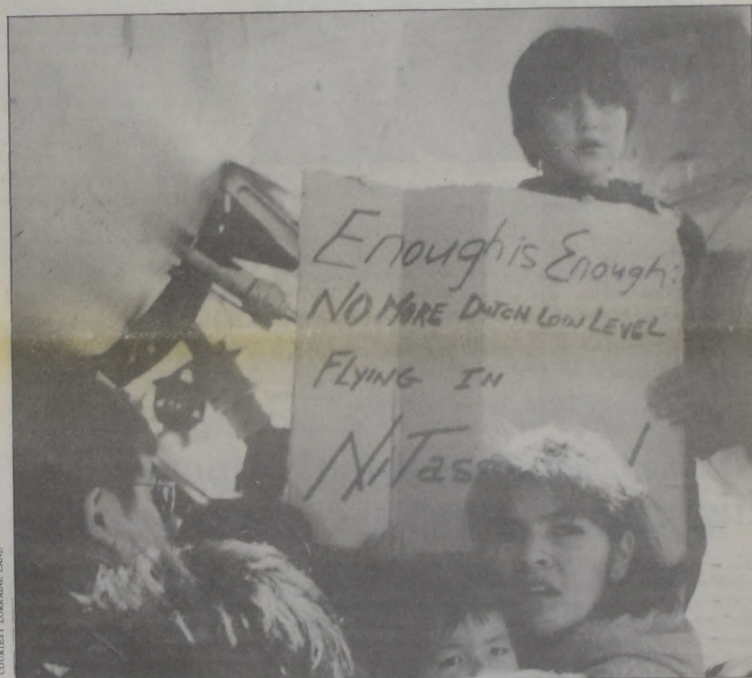
Penote Michel, another representative of the Innu Nation in Labrador, says the effects of low-level flight testing are "serious in the sense that it's culturally disturbing the life of the Innu."

The multinational agreement to continue the testing is "no surprise to us, but it's a big disappointment," says Michel, adding that the governments involved are refusing to acknowledge the Innu.

Michel is encouraged by supporters, however. "There's been support, especially in Western Europe and some support in Canada as well.... There's sympathy out there."

But the Innu want more than sympathy; they want action and concrete solutions, says Michel. At present, the Innu Nation is arranging to meet with the federal ministries of Defence

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COURTESY LOREANE LAND

Innu children protest the Dutch army's low-level flight tests in Labrador.

## Ukrainians are losing hope

AKRON, Pa. (MCC) — Menonite Central Committee (MCC) workers in the former Soviet Union are alarmed by ever-worsening conditions in Ukraine. MCC representative Walter Bergen reports that on Feb. 14 Russia cut Ukraine's connections to the integrated electricity grid, causing widespread power outages.

"Industry is at a standstill, and hospitals in all but major centres are not functioning or are on an emergency footing — all this in the midst of the worst cold snap since before World War II," says Bergen.

Another MCC worker, Mary Raber, who teaches at Donetsk (Ukraine) Christian University, says, "This place is unraveling ... even since summer. People who were optimistic and energetic seem much less hopeful. Feeding families is a full-time occupation; many people are without basic necessities. Most people can't afford coal and spend their free hours cutting wood for fuel. Many people are in debt."

### No one's driving the bus

Public institutions are in disarray, lacking essential supplies

and funds to pay employees such as transport workers, teachers and hospital personnel, Raber says. "I have no way of confirming this but I have heard of prisoners starving and of abysmal conditions in orphanages. Certainly many more children, from infants to adolescents, are being abandoned than ever before." People sense the government lacks control and/or compassion. "The general feeling is that no one is driving the bus anymore, that the whole system is just careening along."

Ukrainian Christians want to help their neighbors but are

barely surviving themselves.

Two containers of relief and medical supplies from MCC arrived in the port of Odessa in January. A third container of milk powder and canned meat went to Donetsk. A fourth, shipped from B.C., arrived in the Ukrainian city of Zaporosh'ye. MCC is preparing still more shipments.

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## News

# International campaign supports the Innu



Lorraine Land (left) and four others held a peaceful protest at the Dutch consulate in Toronto last November

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and the Environment to discuss the flight testing.

The Innu are also negotiating their land rights with the federal and Newfoundland govern-

ments. They expect to sign an initial agreement in March. The negotiations are a three-step process starting with a framework, an agreement in principle, and then a final agree-

ment, says Michel.

Lorraine Land of Citizens for Public Justice (CPJ) has been working with others to draw attention to the Innu's plight and to bring change to the situation. CPJ is a member of the International Campaign for the Innu and the Earth, a group of more than 200 organizations that support the Innu in 23 countries.

## Prayer vigil

Last November 16, Land and nine other Innu supporters staged a peaceful occupation of the British and Dutch consulates in Toronto to protest their countries' continuing flight testing in Labrador. She and four other demonstrators went to the Dutch consulate, where they held a prayer vigil until they were arrested.

The demonstrators were charged and released. Charges for one demonstrator were dropped, but the other nine appeared in a Toronto court on February 16. At that time, the court date was delayed until April 3.

Looking ahead to the April court date, Land says, "We're

hoping we can indeed establish that people are trespassing on Innu land.... These land rights still aren't settled after all these years."

## Uncertain future

Commenting on the new international agreement, Land says, "I'm still waiting to see what'll happen with the federal budget." There has been speculation, especially in the Newfoundland press, that the government might make cutbacks to or even close Goose Bay Base, the army base which is the centre of the flight testing.

Until now the base has been "quite critical to the economy," says Land, but the situation is changing due to the recent discovery of a nickel deposit in nearby Voisey's Bay. It is "the world's richest find of nickel," says Land, and could have tremendous effects on the region.

Though damaging to the environment, new mines would give jobs to the Innu. This could be seen as a benefit, but it would also take Innu away from their traditional lifestyle of hunting.

## Impact not known

Land is very concerned about the negative effects of the flight

testing. Last year the Canadian government approved plans to increase the testing area to 130,000 square kilometres. To make matters worse, last fall approval was given for adding live bombing ranges in the middle of Labrador, says Land.

In 1995, Environment Canada made an assessment of the environmental effects of the flights but concluded that "they still didn't know the environmental impact," says Land. She adds that there was a conflict of interest involved because the Canada's Department of Defence helped with the assessment.

## Sonic booms traumatic

"Part of the impact is the sonic booms caused by the flights," explains Land. Their effect is "the same as a traumatic blow to the head." The military jets fly at tree-top level, she adds. The jets have also caused "considerable pollution of lakes" because they sometimes dump their fuel while flying.

Land plans continued involvement with this issue. "CPJ has been involved with this issue for over a decade," she says. Land hopes that other countries can be dissuaded from conducting flight testing in Labrador.

# MCC trains Innu and opposes flight testing

## Alan Doerksen

GOOSE BAY, Labrador — Nelson Scheifele, who works with the Mennonite Central Committee in Goose Bay, Labrador, teaches skills training and economic development to the Innu. Part of his work is advocacy in relation to low-level flight testing.

Commenting on the new international agreement on testing, Scheifele says, "MCC has always taken a position that any kind of economic development ... should not occur without land claims in Labrador being settled." MCC is especially concerned about the social effects of the flight testing. When Innu people are hunting in the barrens of Labrador, their camps are often overflowed by jets. "It's a pretty frightening experience," he says.

Some claim that the testing has changed migration patterns of caribou, but Scheifele argues, "Caribou have changed their



Nelson Scheifele

migration patterns regularly."

Commenting on Environment Canada's environmental impact statement about the flight training, Scheifele says the government relies heavily on scientific data but not much on information from the Innu, although they have lived in the area for centuries. But he disagrees with Lorraine Land's statement that

the Ministry of Defence was involved with the impact statement.

Business interests in Labrador strongly support the continuation of the testing because it is seen as helping the local economy, says Scheifele.

Scheifele agrees with Land that the new discovery of nickel deposits will cause major changes in Labrador. "It's going to impact the environment far more than low-level flying ever will," he comments. The value of the newly-discovered nickel, copper and cobalt deposits is projected to be in excess of \$13 billion, Scheifele states.

MCC is not part of the International Campaign for the Innu and the Earth, but Scheifele explains, "we stay abreast of what they're doing." MCC will not be involved in the upcoming April court case involving protestors who occupied the Dutch and British consulates in Toronto last November.

# A tapestry of profs

## Bert Witvoet

TORONTO — Two CBC Tapestry programs may be of special interest to readers of *Christian Courier*, says Anna-Liza Kozma, producer of the Sunday afternoon program. Tapestry is the CBC radio program about spirituality. It's heard at 2 p.m. on CBC AM across the country, 2:30 in Newfoundland.

On March 17, Tapestry features "The Politics of Bible Translation" and looks at the *Inclusive Language Version New Testament & Psalms* brought out by Oxford University Press last fall. The program includes interviews with Richard Longnecker, professor of New Testament at McMaster Divinity College in Hamilton and one of the translators, as well as Sylvia Keesmaat, senior member in biblical studies and hermeneutics at the Institute for Christian Studies in Toronto.

On March 24 a program called "The Craft and Art of Bible Translation" features Calvin Seerveld, professor emeritus of philosophical aesthetics at the Institute for Christian Studies. Seerveld describes what it's like "to wrestle with the biblical text.... to put the divine message into human language.... leaving the text richer than when you found it.... to say it again with love."

Tapestry producer Anna-Liza Kozma has taken a course with Calvin Seerveld and is an enthusiastic subscriber to *Christian Courier*.



## News

# Atlanta rally addresses pastors on racism

Alan Doerksen

ATLANTA, Ga. — Despite his apprehensions about attending the Promise Keepers' clergy conference for men in Atlanta last month, Peter Slofstra found the experience rewarding and revitalizing. Slofstra, who is pastor of Jubilee Fellowship Christian Reformed Church in St. Catharines, Ont., was one of 350 Christian Reformed pastors (about 30 of them from Canada) who attended the conference.

"Before going there were two things that gave me a real problem," says Slofstra. "One was such a mass event and the other was my own position on the place of women in the church. I really tripped over the fact that no women could come to this conference." But finally he decided, "How can I judge unless I've experienced it myself?"

Some have criticized Promise Keepers for excluding women and being male chauvinistic in attitude. Slofstra responds, "I went there really braced to hear something that I would find offensive about women." Instead, he heard positive messages such as, "You need to be there for your spouse. She has a right to you. Your children have a right to you."

## Cultural mix

Others have criticized Promise Keepers for being predominantly white, and have nicknamed the group "the white man's million man march."

Slofstra admits the group is mostly white but is working hard to become multicultural.

For Slofstra, the highlight was hearing well-known Christian writers Chuck Swindoll and Max Lucado, as well as a mix of white, black and Native American speakers. Speakers presented "some really wonderful, powerful messages."

Slofstra enjoyed the music, too. "Their worship-leading teams are top-notch," he says. The music was a blend of traditional hymns and modern praise songs, along with some call-and-response songs written especially for the Promise Keepers movement.

## God knew

Although all the meetings were for the entire group, with no small group sessions, Slofstra says, "They constantly got you interacting with the people around you." He had an especially meaningful experience as a result of this interaction.

"They had us introduce ourselves to the person beside us," explains Slofstra. "I felt a lot of resistance to this.... The request was to exchange names with the person beside you and to make a commitment to pray for that person for 30 days, and once a week to phone each other."

Slofstra discovered that the man next to him was a pastor from Montreal who was going through a family crisis connected to adopted children —



A Promise Keepers poster with the theme "Fan the Flame."

something Slofstra could relate to because of his own life experience. As a result, they spent time together for the rest of the conference. "We ended up saying to each other, 'The Lord knew who he was putting side by side.'"

The central theme was breaking down the walls of racism and denominationalism. "The biggest thing of all was the day

they had representatives of various racial groups expressing words of repentance and forgiveness to each other for the decades and centuries of hurt." Many pastors embraced and apologized to each other.

Slofstra comments, "I talked with a number of my black colleagues afterward, and they said, 'I've waited my whole life for an experience like this.'"

## Most diverse gathering of 'shepherds'

By denominationalism, the conference was referring to the exclusive attitude some Christians have in considering their own denomination to be right while others are wrong, and in avoiding fellowship beyond their own church circle.

Even though hundreds of CRC pastors attended the conference, Slofstra comments, "When you looked around the stadium, you realized that we are just a tiny little blip as far as the whole church scene is concerned."

The title of the conference

was "Fan the Flame," which refers to 2 Timothy 1:6-7. Slofstra says the conference "fanned my spirit back into flame."

Organizers referred to the Atlanta conference as "the largest and most diverse gathering of 'shepherds' in the history of the world," says Slofstra. But large numbers are not their only concern. "They would say that the large conference is like the tip of the iceberg, and what they really want to see is men gathering in small groups in their churches."

Right now at Slofstra's church there are two small groups for men. These groups use Men's Life materials from CRC Publications. "I expect that more groups will spring up," says Slofstra. There is a growing interest in Promise Keepers at his church. Last year, eight church members attended the Promise Keepers conference in Pontiac, Mich., and came back enthused.

In 1997, Promise Keepers will hold its first major rally in Canada, at Toronto's Skydome.

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## Editorials

# You can never double your pleasure

Dr. J.H. Bavinck, who taught missiology and theology at the Theological School at Kampen, the Netherlands, and the Free University of Amsterdam half a century ago, once wrote about pleasure as an idol. He greatly appreciated pleasure within the context of "the calm and harmonious development of gifts and abilities", but he saw great dangers in the trend already present at that time to separate work and pleasure and to pursue pleasure as a single ideal.

In his book *Het raadsel van ons leven* ("The Puzzle of Our Life") Bavinck makes an interesting observation about the difficulty we have multiplying pleasure. Ordinary accounting principles fail when one applies them to pleasure, he wrote. Whereas one and one equals two, and one apple and one more apple make two apples, the same cannot be said of pleasure.

Take the pleasure of smoking a cigar, for

example (cigars could be used as an illustration for pleasure in the pre-feminist, pre-cancer-awareness days of the '50s). When two cigars are smoked right after another, the second cigar never satisfies the way the first one did. You cannot double your pleasure by smoking two. In the realm of pleasure, the first time always seems to be the best time. Your first trip to a foreign country is always more exciting than the second one. Your honeymoon is more exciting than your fifth anniversary. You get used to everything. In the world of pleasure one and one never equals two, wrote Bavinck.

## Pleasure needs contentment

When we reflect on Bavinck's mathematics, we may conclude that there is a lot of comfort here. Knowing that you can't multiply pleasure actually helps people of modest or few means and hinders rich ones. Spending twice as much on a house or a car or a vacation, for example, does not guarantee double enjoyment. In fact, reality will show that spending twice as much often results in half the pleasure.

That's because enjoyment and pleasure are dependent on a certain ratio of contentment, and contentment is something rich people are notoriously low on. If anyone questions that proposition, he or she has only to read the book of Ecclesiastes, written by a stinking rich Solomon. Solomon discovered that most things in life are useless, including wealth.

Think too of Paul's comment in his epistle to Timothy that godliness goes hand in hand with contentment (1 Tim. 6:6). It's interesting to see how Paul connects contentment with the fact that "we brought nothing into the world and we can take nothing out of it. But if we have food and clothing, we will be content with that." Contentment, which carries the notion of "containment," seems to flourish in a sparse life span between nothings.

## Never enough leads to addiction

No wonder contentment is hard to cultivate in the easy-come-easy-go world of the affluent. True happiness comes from the inside out, whereas the pursuit of pleasure seeks contentment from the outside in. Those who pursue pleasure from the outside in constantly need stronger doses to keep the pinpricks of pleasure going. And the desire for more leads to addiction.

Are you the kind of person who separates work from pleasure and who pursues pleasure as an idol? Just ask yourself how you view the weekend. "TGIF" is really saying: I don't know anymore how to be content during the week. I'll find happiness in the weekend, even though it may turn out to be a dead end.

To all the TGIF people out there we say, think of the mathematics of pleasure. Double your pleasure with a certain kind of chewing gum? It ain't necessarily so. **BW**

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## Is everything fair in strike and war?

The curse of labor disputes is upon the citizens of Ontario, especially upon the inmates of provincial prisons who get little time outside their cells because most of the guards are hitting the pavement. Released prisoners get sent away without the money they have earned, so that they are sorely tempted to "steal" their way home.

Snow-filled highways only get one lane plowed as a concession on the part of the striking highway workers. Who's to say that a few highway deaths and many accidents were not caused by this work-to-rule practice?

Labor wars are not nice.

Picketing is not a nice practice either. Striking workers have to do without their normal pay cheques, and have to spend four boring hours on the picket lines each day. For some reason, those who cross the picket lines are called "scabs," which is an insulting way of treating your fellow workers who happen to disagree with you. (One might question the use of the metaphor, as a scab is really a sign of healing. Just don't picket at the scab!) How are

these workers going to get along once the strike is over?

All of this misery has come to Ontarians courtesy of Bob Rae and the New Democratic Party, who, two years ago, passed a law that for the first time permitted public workers to strike. It was a mistake, we believe, because most public workers are essential workers and can cause too much harm by striking.

Most observers agree that this is more a political strike than an economic one. The labor movement is desperately trying to make the Harris government unpopular. In a democracy, that is an unjust way of fighting the next election.

It's also a form of rebellion against God, who has placed the Harris government over us for a little while. We may not agree with the harsh way in which the Conservatives are implementing their policies, but that does not give us the right to hold the citizens of Ontario ransom to show our displeasure and to thumb our noses at the rulers whom God has graciously set over us for our benefit. **BW**



## Letters

# From dead works to hunger for the Word

I was happy to read in the Jan. 19 issue of your paper about the experience of a group of people who had read through the Bible in a year. To me it's not so important to do that in a year. Over the last 25 years I have read the Bible over and over again, ever since I started to take God's Word seriously, as a letter from a loving father instead of an impersonal monarch somewhere up there.

I was brought up in a religious home, went to a school with the Bible and to church twice on Sunday. My dad read the Bible three times a day at meal time and he prayed before and after the meal. I also prayed at bed time. I publicly professed my faith — which left me very disappointed. I always thought there must be more to the Christian life.

So I knew there was something missing in my life. My spirit was not satisfied. I now know that I had no relationship with God, my Creator, even though I was longing for it. I know that all the things I did — going to church and even becoming a member or taking part in the Lord's Supper — were all dead works.

I did not dare have my say at Young People's. It scared me terribly if I had to

take part in the program. I had very low self-esteem. I know now that the devil delights in making people scared and having them not think anything of themselves.

## Where was my hunger?

Eventually I got married and had a family. My husband was not satisfied with his spiritual life either, but we did not understand that we were spiritually dead. We did all the things that were required of us as church members.

One day I was asked to help with doing a house-to-house questionnaire. I went with a woman from another church, asking people what their religion was or what church they belonged to, if any.

I talked with an unmarried woman who was housekeeping for her father. We talked about the Bible, and she said she read it and sometimes was more hungry for it and read more of it than at other times. That made me ask myself: Was I ever hungry? I knew the Bible from childhood but was never hungry to hear it. I remember how I loved reading books, but sometimes, when a Bible verse was mentioned, I skipped over it, being more interested in what happened to people in the book.

Sometimes we watched TV ministers like Billy Graham and Rex Humbard. They had different and more personal sermons [than we were used to]. They were talking about being born again, being saved. And that started us thinking: Is it possible to be sure that we go to heaven when we die? But how do you get born again?

## Our eyes were opened

One day we went to a revival meeting. There our consciences were laid bare and we went home with a real hunger to read the Bible. We knew now that there were people who had a knowledge that we did not have, and we wanted it too. We were drawn into the Bible again and again. And God opened our spiritual eyes. We experienced great joy. The Word of the Lord became a source of joy and strength to us.

We loved to talk about it, too, but very few people understood. This was distressing and disappointing. But God was true to his Word. The more we searched, the more God rewarded us by

showing us the meaning of so many things in Scripture that were mysteries before.

One woman in your article commented that Revelation scared her. At one time, I felt the same way, but not anymore. Revelation is a spiritual book and it can be understood only through the Holy Spirit.

So all you people who felt that reading the Bible gave you satisfaction, keep on reading and you will find that it will become clearer to you all the time (Prov. 4:18). God loves it when people want to know him. If we draw close to him and if we take the time to read his Word, he will draw near to us.

In Revelation 1:3, John said, "Blessed is he that reads, and they that understand the words of the prophecy, and keep those things which are written: for the time is at hand."

In John 10:10, Jesus said, "I am come that they might have life, and that they might have it more abundantly."

Jean Kiers  
Moorefield, Ont.

## Questions more convincing than answers

Re: Church of England defines Hell (Feb. 9, 1996). In the Christian church we know little about Paradise, the new heaven and the new earth, yet sometimes it seems we are experts when we talk about hell.

The Old Testament, with the exception of a few passing remarks about an obscure place called "sheol," says nothing about hell. In the New Testament, Jesus Christ speaks about hell in metaphor, using a symbolic description to illustrate a point.

The last book of the Bible gives a gruesome account of hell and eternal damnation; however, historically orthodox Christianity has never totally accepted nor rejected the written word of Revelation. Some contemporary theologians have come up with a gentler version of the abyss, telling us the traditional images of hell as an everlasting place of torture are wrong. They are suggesting annihilation or non-being, meaning that the lost soul will be erased as if the person had never lived.

The annihilation theory has been around for a long time. Compared to Dante's Inferno it is certainly the lesser of the two evils. But are they right? The problem here, as I see it, is that it is still eternal death.

The Almighty God is a God of the living and not the dead. So universal salvation for all including the fallen angels? An attractive idea but could be wrong as well.

Yes, we have seen hell on earth! The crusades, the Spanish Inquisition, the Holocaust, ethnic cleansing. The human ability to invent new methods of hellish brutality is boundless. I trust that in the life beyond the grave we will see none of the above.

It might well be that in heaven a victim of the atrocities will ask: But why? Why all the suffering? And that the Lord will smile and say, "It's all right my child, it's all right, you're home." Home at last.

My church teaches salvation through Jesus Christ who died on the cross to set us free from the power of sin. Jesus the only way. Could there be other ways for other peoples in other religions, in other cultures, in other times? But that is heresy, a denial of the one true faith. Is it? Let's leave it with God. Jesus Christ is the answer.

Is this then ultimately the final answer? No, it is a question, yet another question.

Peter Damsma  
Clinton, Ont.

## Please pray for Friends of Christian Media

We at CC have learned from Revenue Canada that our request to have Friends of Christian Media registered as a charity has been denied. This is unfortunate as it prevents us from issuing tax receipts when soliciting funds from individuals, businesses and other groups. We are in the process of consulting experts in this field and will appeal the decision within the required 60-day period. We ask all our readers and those who are interested in Reformed Christian journalism in Canada to pray that our heavenly Father may bless our efforts.

Stan de Jong  
Business Manager

## Felt like second-class citizen

I was so happy about Peter and Marja's reply to the person who sees nothing wrong with speaking Dutch in church (Feb. 2).

I am not of Dutch background, and my husband has described one church we attended as a Dutch social club. We went there for 10 years and the people there made me feel like a second-class citizen, even though I have gone to church all my life.

We are enjoying the church we are in now, although one person who is from Ireland felt left out when they sang a Dutch Christmas carol.

I cannot understand why people still have to have Dutch services when they have been in Canada for over 40 years. It

bothers me to see those services advertised.

Betty Voskamp  
Waterdown, Ont.

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## Sports

## Change in direction leaves Jays fans with only memories

Rob Janssens

What makes a sports team great? What forces need to come together to create that certain something that a club needs to become a champion? And what enables one team to win it all in consecutive seasons? But what must go so terribly wrong for that same team to go "from first to worst" in only two years? That, of course, is the saga of the Toronto Blue Jays, a study in contrasts.

The most glaring difference between the Toronto Blue Jays of three years ago and the probable lineup manager Cito Gaston will field in April is manpower. Where Paul Molitor, Dave Winfield, Roberto Alomar, Devon White, Al Leiter, Jimmy Key, David Cone, Duane Ward and Pat Borders once created a devastating lineup, deep with power, speed, solid defence and dominant pitching, today's team is a shockingly inferior squad. While not all of these stars left at once, they will soon be left to history, along with Bell, Barfield, and Upshaw, the core of the Blue Jays' first division crown in 1985.

Coupled with the stampede of players leaving Toronto — athletes whose definition of the word *loyalty* coincides with whatever owner is willing to dig deepest into his pockets — was the startling realization that many other team's free agents no longer saw Toronto as the dream franchise for which to play. In the past, the Jays could always lure big-name players to Canada because they would virtually be guaranteed playing on a winner (and they were consistently treated well by management). Many of the players who are now gone signed as free agents in Toronto so they could play with a potential champion. Ironically, they left as free agents because that hope is now a distant memory.

### No cause for cockiness now

This has caused many experts to wonder if the Blue Jays would be able to continue to coax other players to sign with them, even though the calibre of the team quickly dropped from World Series champ (1993), to last in the majors (1995).

The answer was an unqualified, "No way." Not a week went by after this past season in which another player rejected a contract offer from the Jays. Jim Abbott, Kenny Rogers (the pitcher), Randy Myers, Tom Gordon, Jeff Montgomery and Mark Langston all signed elsewhere despite getting comparable contract offers from Toronto. The combination of losing their own free agents and not attracting players of similar calibre from other teams forced the once proud (cocky) franchise to put its tail between its legs and replace its superstars with second-class players.

It's not like the wealthy Blue Jays couldn't afford some big-name players and a fat contract or two, despite an ownership change (from Labatt to Interbrew, a Belgian brewery). Nonetheless, the 1996 Blue Jays will take some getting used to — though last year has already conditioned fans to what will surely be the result of this season — a sub .500 record and (next to Detroit) a last or near-last place finish.

Interestingly, this is not the same situation faced by many other teams each year. Imagine being a fan of the Expos, Pirates, Royals or Brewers, who, because of the small size of their fan and TV base, must continue to trade away high-priced players, or let other players sign with other teams as free agents. Their payrolls must remain absurdly low or they risk collapse.

### Fans' loyalty not repaid

However, the Blue Jays have had the luxury of a yearly Skydome attendance of 4,000,000 fans and a rich TV contract, which has provided an unending source of funds. But where is the loyalty to all these supporters? Why hasn't the franchise lived up to its end of baseball's version of Rousseau's social contract with the fans, which is based on paying for a ticket in exchange for a quality product on the field? Few organizations, in Toronto or elsewhere, have ever been supported *en masse* as the Blue Jays have. In fact, in a recent *Toronto Life* magazine survey, the Jays were voted Toronto's favorite sports team, ahead of even the Leafs, despite their season last year.

Of course, fans have been treated as the third party of baseball for decades, behind the owners and the now powerful players union. And when even rich teams like the Jays start trimming their budgets by a third over three years, that fact becomes even more obvious. Baseball is not a drug which hooks people for life. While a team will always attract a minority of hard core fans who stay loyal, regardless, most will return only if there's a reason to. And now that the former oil barons of baseball have become more like a BiWay, fans will realize that their previous loyalty has been forgotten.

Truly this will be a season of change in Toronto. Broadcaster Fergie Olver will no longer crow, "How 'bout those Blue Jays!"; sell-outs at the SkyDome will be the exception, not the rule, as fans find other things to do with their summers. "Two Time World Series Champions" bumper stickers will fade and peel off; and the World Series videos will be found in the \$1.99 bin at stores across Ontario. The only question is how long the winning drought will last. After all, the Red Sox haven't won a Series in 80 years!

Rob Janssens teaches at Trinity Christian School in Burlington, Ont.

## Sports



## What's Christian about the Niagara League?

Trevor Ross

I am a member of the Redeemer Royals hockey team and play in the Niagara Christian Hockey League (NCHL). I also play in another hockey league which is a Christian sports ministry outreach called Reach Forth; many people in this league are not Christians. Surprisingly, the difference between these two leagues is like night and day.

The players in the NCHL constantly resort to stick work, foul language, fighting, and even taking the Lord's name in vain. The players in Reach Forth are much more respectful of each other. I would be embarrassed to bring a non-Christian to one of our games.

In order to clean up this league, each member has to look within to how his play is contributing to the league's image. But more importantly, there needs to be far better leadership given, particularly by the captains and older

players in the league.

A comparison could be made between a captain in this league and a minister. Both are in a leadership role, and are to lead and set an example for God's people in word and deed. Do the captains in this league initiate prayer before the games? Do they rebuke their teammates when they are acting out of character with Christian values? The captains have a powerful influence on a team, just as a minister has on a church.

Secondly, the older players in the league must provide better leadership and a godly witness.

They should be setting an example to the younger players and not stoop to their level. I shake my head when I see some of the older players telling the younger players to "F off."

This league should take a good look at itself; it is definitely not Christian, in my opinion.

Trevor Ross is a student at Redeemer College in Ancaster, Ont.

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## Arts/Media

# A concentration camp survivor never forgets

## All Rivers Run to the Sea

By Elie Wiesel.

Toronto: Alfred A. Knopf, 1995.  
ISBN 0-394-28127-6. \$36.00  
pp. 432. Reviewed by Bert Witvoet.

It's not so surprising that a Holocaust survivor should quote from Ecclesiastes both in the title of the book he has written and in its preface. Elie Wiesel's memoirs, *All Rivers Run to the Sea*, speak of the futility of thousands of rivers emptying into the sea, yet the sea never fills up. "What profit hath a man of all his labor which he taketh under the sun?"

What meaning does life have after your wonderfully vibrant Jewish community in the Carpathian village of Segith, Romania, is rounded up like cattle during the Second World War and shipped off to Auschwitz and Buchenwald and most of your family perishes?

Elie Wiesel, well-known Jewish novelist and Nobel Peace Laureate, opens his memoirs by telling about his childhood. Suspecting what lies before Elie and his family, it's painful to read these pages.

His father, a kind and faithful Jewish storekeeper, scoured the streets for an hour one night to find a guest for their Passover meal, and his mother ran to the rabbi one Sabbath because her son was ill and had to be transported to a hospital in another city. His grandfather was "alive and magnificent.... He allowed me — obliged me — to love life, to assume it as a Jew, to celebrate it for the Jewish people."

### Not even a goodbye

None of these people survived the horribly inhumane destruction practised in Germany's concentration camps. Reading about these life-affirming people makes one realize how evil the Nazi ideology was and how cruel those who embraced it.

Wiesel describes the darkness of the concentration camps he experienced as an adolescent. Elie's mother and sisters were separated from him and his father without so much as a

goodbye. "Nothing in the world could separate us," he says as he describes the felt closeness of the family. "Then a curt order was issued — men on one side, women on the other — and that was that. A single order, and we were separated. I stared intently, trying desperately not to lose sight of my mother, my little sister with her hair of gold and sun, my grandmother, my older sisters. I see them always, for I am still looking for them, trying to embrace them one last time."

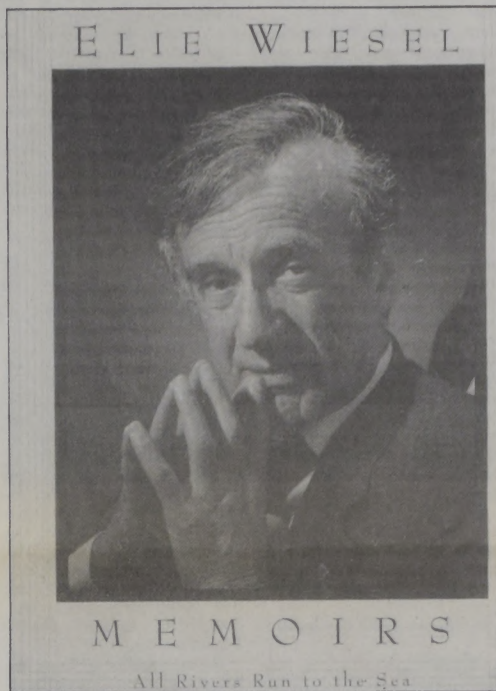
Elie and two sisters survived the camps. They find each other after some months have elapsed following their release. The rest of the story is about the author's experiences as he finds his way as a young Jewish believer who later begins to have serious doubts about his faith, about his romantic and erotic feelings as a shy young man and about his career as a journalist and writer.

### Focus on victims

The book becomes fascinating as Wiesel meets Jewish leaders and intellectuals. His involvement in Jewish life is an affirmation of the richness of his tradition.

To indicate that he is haunted by the past and by those he lost, Wiesel introduces each chapter with a vision about his relatives: "In my dreams my father always looks at me with a distant air, and I never know when he sees me. Does he speak to me? I do not hear him."

As a Holocaust survivor, Wiesel did not want to become a Nazi-hunter. Although he respected those who were, he did not have the temperament to spend years tracking these criminals down. "The victims alone were worthy of my attention."



As a young believer Wiesel struggled with the question of how God could allow the horror of the concentration camps to take place. From his studies of rabbinical teachings (the Midrash) he concludes that God accompanies his children into exile. It is God who suffers the most. And so he never renounced his faith.

Yet in spite of his lack of hatred, he does not want to forgive the murderers for what they have done to others. Chris-

tians were talking about forgiveness, but he, being a Jew, believed that even "God himself refuses to efface the sins one commits to others; only the victim may do so."

One whole chapter is focused on writing, which is a big part of the author's life. Wiesel has published more than 30 books, including *Night*, *The Accident*

## Media/Arts



and *A Beggar in Jerusalem* (winner of the Prix Medicis).

Wiesel waxes philosophical as he writes: "To write is to plumb the unfathomable depths of being. Writing lies within the domain of mystery. The space between any two words is vaster than the distance between heaven and earth. To bridge it you must close your eyes and leap."

### A Jew is someone who sings

What shines through the book is the author's integrity (he refused gifts as a journalist) and his respect for those who follow truth and beauty. While visiting Jewish communities in Moscow he came across a young woman who seemed to dominate the crowd. He asked her why she wanted to remain Jewish in a communist country. "Well, it's because I love to sing," was her answer. Wiesel felt like embracing her. "Yes, a Jew is someone who sings.... A Jew is someone who turns his suffering into a song, his solitude into a chanted prayer."

This is a fascinating book for those who love history, who enjoy the spiritual and cultural treasures of Jewish life and who are willing to be challenged in their thinking and in their faith. The life of Elie Wiesel as described in this book is not as futile as the rivers that keep emptying themselves into the sea. His is an account of courage, questioning faith, struggle and above all love — love for his family, his people and his God.

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## Church

# Calvin prof to be part of major U.S. survey on religion and politics

Phil de Haan

GRAND RAPIDS, Mich. — Calvin College political science professor Corwin Smidt will join three other researchers to conduct a major survey of Americans which will try to determine the impact of religion on election results, and the impact of elections on "religious" people.

Smidt will be joined by Drs. John Green of the University of Akron (Akron, Ohio), Lyman Kellstedt of Wheaton College (Wheaton, Ill.) and James Guth of Furman University. To do their work the four have received \$204,000 from The Pew Charitable Trust, a U.S.-based international philanthropic organization which supports non-profit activities in culture, education, the environment, health, human services, public policy and religion.

In a two-part effort, the researchers will survey 5,000 randomly selected Americans. That number represents a larger-than-usual sample size for a

survey. (Many overnight television news surveys interview fewer than 1,000 people.) A very good survey sample size might be 1,500 to 2,000 people. Smidt says that the prevalence of small religious groups across the U.S. necessitates a bigger sample size so that they can be confident of their data.

## Another 'Year of the Evangelical'?

The first survey, to take place this spring, will probe respondents' religious affiliation, beliefs and activities, and their involvement with non-church and civic groups. It will also ask about the extent to which respondents' pastors/priests address political issues in their local congregations, and about respondents' own positions on various issues, and their evaluations of various candidates and groups.

Over the summer Smidt and his colleagues will analyze this data to get a sense of the mood and disposition of various

religious groups prior to the November 1996 national elections. After the elections the team will re-interview the 5,000 people about such things as whether or not political literature was made available at their churches, and whether religious groups tried to mobilize them to vote. The team will also probe peoples' voting patterns at the presidential and congressional level.

The increasing influence on American politics of such groups as the Christian Coalition, and the ability of conservative Christian groups to both mobilize voters and have an impact on political races, lends increasing significance to the work of Smidt and his colleagues.

The four-person team believes that 1996 may be a "pivotal year in the integration of evan-

gelicals into the mainstream of American public life." It has been 20 years since the political interest of Christians was aroused by President Jimmy Carter; 1976 was dubbed "The Year of the Evangelical." The work of Smidt, Green, Kellstedt and Guth will be instrumental in determining whether the same claim will be made of 1996.

## Singapore says religion bans legal

SINGAPORE (EP) — Singapore believes its bans on three religious groups are constitutional, despite court challenges, according to a government official.

"There have been certain groups, for example the Jehovah's Witnesses, that have challenged the legality of the ministerial orders in court. The courts have upheld the legality of these orders," said Ho Peng Kee, senior parliamentary secretary in the Law and Home Affairs Ministries.

Ho, who said he spoke on behalf of Singapore's Interior Minister, made the comment when asked by a member of parliament if the bans were permanent or subject to review. He did not directly answer that question.

Singapore has banned the Jehovah's Witnesses, the Unification Church and the Christian Conference of Asia. Since last

November, Singapore courts have convicted more than five dozen Jehovah's Witnesses, following raids on study meetings in private homes.

Jehovah's Witnesses were banned by Singapore in 1972 because their male followers refuse to subject to compulsory military duty. The Unification Church was banned in 1982 be-

cause "the group brainwashed families and broke them up, and members gave up their possessions to the church," said Ho. The Christian Conference of Asia, banned in 1987, "professed to be a religious organization but was in actual fact an organization involved in politics," said Ho.

## Palestinians see Jesus film

FORT ERIE, Ont. (CANS) — Palestinian authorities allowed the showing of the *Jesus* film over Palestinian national television on December 22.

Abu Kahlil, Middle East Division director for Christian Aid Mission, sees that as an indication that Muslim authorities are trying to cultivate positive attitudes among the Christian minority. About 97 per cent of

the approximately 697 million Palestinians are Muslims.

While the leadership of the newly constituted state is Muslim, many Arab Christians occupy positions of responsibility. According to Kahlil, this is because the Christian creed does not endorse violence as a means of achieving change.



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Stan de Jong  
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## Church

# Luther was a hypochondriac with an attitude

AMSTERDAM (Trouw) — There's something wrong with Luther's image as an energetic, unruly reformer, a real man, as the 19th century has portrayed the great German church

reformer. In reality Luther was a sickly hypochondriac with a hot temper and coarse manners, and afflicted with an exaggerated sense of guilt and sin.

That's the conclusion reached

by Dr. Hans-Joachim Neumann, a specialist in mouth, chin and face surgery at Charite Hospital in Berlin. Based on careful research of primary sources and a critical study of Luther's des-

criptions of his illness, Neumann has recorded his findings in the recently published book *Luthers Leiden. Die Krankheitsgeschichte des Reformators* (Wichens-Verlag, Berlin).

Luther suffered from dizziness, stomach and intestinal problems, itch, migraine attacks, angina and gallstones. The last ailment almost brought him to the grave in the winter of 1537. He actually died nine years later (the night of February 17 to 18, 1546), probably of a heart attack.

Luther's well-known tendency towards impatience with his environment and coarseness in his encounter with opponents

was, according to Neumann, the direct result of his ailments. But all those ills had no noticeable effect on the reformer's impressive output.

Had Luther lived today, says Neumann, he would immediately have received sick benefits and he would have written a mere fraction of his enormously large works. The man would have been sent from one specialist to another, but (fortunately?) those creatures did not exist in his time.

The fact that Luther has done so much in theology and other fields must be seen as an enormous accomplishment, says Neumann.

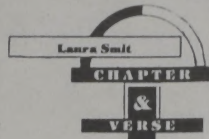
## Learning to follow

"Be subject to one another out of reverence for Christ" (Eph.5:21).

This semester I'm taking advantage of some of the recreation courses at my university to learn a new skill: ballroom dancing. It's a large class and we're all having a good time. But there's one aspect of ballroom dancing which gives most of us trouble. It's this question of *leading*.

Our teacher is quite insistent that men lead and women follow. There has been not one murmur of dissent to this decree; after all, this is a sort of game, and those appear to be the rules. But even though we are all willing to play at gender-related leadership for an hour a week, most of the students in this class are far too young for this to be at all natural to them.

These are young men who have been taught that they ought to ask permission before touching a women's hand, and now they're being told to become not only decisive, but autocratic. They find it difficult. I find myself constantly begging my partners to be more directive.



### The need for submission

This is not something I usually request. My present life as a single student living alone is remarkably self-directed. Classes, professors, paper-writing are all here to help me achieve goals which I have set for myself for my own reasons. I set my own hours, plan my own day, do pretty much what I like.

Many of you are probably jealous. But I have discovered that my spiritual well-being requires me to structure some submission into my life, that I must hold myself subject to someone. Otherwise I become not only self-directed but self-absorbed. The luxury of independence is teaching me to appreciate the value of submission.

Paul's command that we as Christians be subject to one another has been used to justify all manner of abuse and oppression. It is understandable that for many of us the idea of submission is not palatable. But our fear of being abused has often led us to a model of relating — in marriage, at work, in the church — which has problems of its own. This model is built on the careful equality of self-assertion, in which each party asserts his or her own needs and acts as his or her own advocate, negotiating differences and coming to settlement.

### Based on trust

When I have counselled couples planning to get married, I have often been caught in lengthy negotiations about how decisions would be made, whose job would predominate, who would care for the children — if there are to be children. It always seemed as if all these questions needed to be settled in advance in order to determine whether marriage was even possible.

It occurs to me, however, that if the person you marry is someone you trust to be submissive to Christ, you should be able to trust that person to be a better advocate for yourself than you yourself could be. Instead of clarifying and asserting your own needs, you could be free to clarify and meet the needs of your partner. Instead of entering marriage from the defensive position of making sure that your rights and expectations are all duly noted in advance, you could trust that your partner would never urge you to do anything other than what God is calling you to do, but would be devoted to helping you grow in grace.

All this is based on the assumption that your partner is someone you can trust, and that such trust is based directly on that person's complete submission to God's leading. That's a big assumption, but I believe it's Paul's assumption here in Ephesians, not only about marriage but about the whole church.

Imagine being joined in a community with those who most want our good, who exercise their imagination to see things from our perspective, who attempt to be led by the Holy Spirit into obedient living, and who are devoted to helping us toward holiness. In such a community, full of trustworthy people who are all subject to Christ, submission to each other would be natural and easy.

In such a community, the life of faith might feel a bit more like a dance. Since it is Christ who has choreographed the steps, we are free to follow one another.

Laura Smit is a minister in the Presbyterian Church (USA) who is currently doing doctoral work in philosophical aesthetics at Boston University, Boston, Mass.

## RBC co-operates with evangelical divinity school

GRAND RAPIDS (RBC) — The Reformed Bible College campus in Grand Rapids, Mich. is the site of seminary classes being offered by Trinity Evangelical Divinity School.

Beginning Friday, March 29, Dr. Grant R. Osborne will teach NT751: "Hermeneutics: A Study of Biblical Interpretation."

As part of the seminary's Master of Arts in Religion degree, the classes on the RBC campus meet on three weekends

of Friday evenings and on Saturdays (March 29 & 30, April 26 & 27, June 7 & 8). Headquartered in Deerfield, Ill., near Chicago, Trinity is bringing its resources to western Michigan for the Master of Arts in Religion program. The classes are designed to allow those in ministry positions to receive additional insights in Bible teachings along with making progress toward graduate-level degree.



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## Feature

# Be true to yourself:

## Teenagers and sexual activity

Lynn Klammer

As a clinical psychologist who has worked with teenagers I am often asked about the high rate of sexual activity among teens today, and why they make the decisions they do. Through my work I have come to feel that there are three critical issues that apply to this subject.

The first issue I see is that teens make the decision to engage in sex for the wrong reasons. Laura, a 15-year-old high school student, once told me, "I owe it to Randy. How can I show him that I really love him if I'm not willing to sleep with him?" The need to ensure the loyalty and affection of a boyfriend can make a girl's decision to engage in sexual intercourse seem to be a necessary one.

The second issue commonly seen in therapy is the fierce internal battle between individuality and conformity. Teens want to be "one of the guys" but are also struggling to find their own unique place in the world. "No one wants to be called a virgin," 15-year-old Bob told me. "Virgin is a dirty word. There must be something wrong with you if you're a virgin."

A third, and perhaps more critical, issue is the lack of awareness of the possible con-

sequences of sexual behavior at such an early age. Beyond concerns regarding personal morality and values, basic sexual education is often lacking.

Common myths are present, such as: "You can't get pregnant the first time"; or, in one unusual case, "If you stand up right after sex you won't get pregnant" (because sperm can't swim up). Such issues as these demonstrate what is often a lack of knowledge of the consequences of one's own actions.

### Losing it all

Jenny is just one of many examples of these types of error in judgment. Jenny was 15 when she became pregnant and had an abortion. It has taken her the 16 years since to put her experience into perspective: "I felt at the time that if I didn't sleep with David I'd lose him. I didn't want to do it, but all of my friends were having sex, and so I told myself that it wasn't that big of a deal. Besides, everyone said you can't get pregnant if you use a condom."

"David meant everything to me and I didn't want to lose him. I made the wrong decision. I got pregnant. I lost David, my education, the respect of my family and, most importantly, my respect for myself."

Outside pressures to engage in sexual activity can contribute to a teen's decision to become sexually active.

Television, magazines and music all present sex as a casual activity between individuals, and those who choose to be "different" from these images of society

may feel pressure to conform. It's easy to feel that we owe it to our friends to be like them, or that we owe it to our boyfriend/girlfriend to have a more physical relationship. However, we know from the Bible that we should "be in debt to no one — the only debt you should have is to love one another" (Rom. 13:8).

Whatever our age or circumstances we must choose what is right for ourselves in accordance to God's word. Everyone wants to "fit in" and be liked by others, but it's important to know where to draw the line.

### A sense of self

Linda decided that the way to become popular in school was to be like everyone else: "I cut

my hair, bought new clothes and did everything my friends did, but it didn't help. I just felt stupid. It wasn't really me," she says.

Individuality may seem to be difficult to maintain when trying to fit in with our friends, but it can be a key component in maintaining a healthy self-esteem and lifestyle.

Who we are and what we believe in directly effects how we feel about ourselves and others. If we lose our sense of individuality and allow others to influence our decisions, we betray that very important part of ourselves that makes us a unique and special person.

Likewise, the decision to engage in sexual activity must be an individual decision which is made not on the advice of

others or due to outside pressures, but solely on our personal beliefs and knowledge of God's will. We must be aware of the consequences of our behavior and the responsibility we have for it, "for God judges everyone by the same standard" (Romans 2:11).

The path to popularity may seem shortest if we conform to society's pressures; however, this is just an illusion. It is the people who are true to themselves and their values who attain the respect and admiration of others, as well as the true abiding love of that one special person.

*Lynn Klammer is a clinical psychologist, college educator and freelance writer who lives in Frankenmuth, Mich.*



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## Feature

# Baby Lazarus and another resurrection

Dianne M. Hornor

*The author, who lives in Papua New Guinea, describes an unusual event which took place a few days before a woman with a baby came to her door. The "she" in the story is the woman who visited Dianne Hornor. The event acted as a metaphor in Hornor's own imagination. This is a true story.*

The sun showed late afternoon and her work for the day was done. Early that morning she had gone with her four year old boy to her garden farther up the mountain. She had planted some new sweet potato, checked the pumpkin and pulled out some pesky weeds.

As she got ready to go back home, she dug out some sweet potato for the evening meal, piled them into her string bag and then, with her machete, cut a small tree into four-foot lengths to take home as firewood. Loading everything on her head and back, she called to her son and headed down the trail to her home.

The boy knew the way well and ran ahead of her, picking up sticks and throwing them at birds, enjoying the freedom of young life in rural Papua New Guinea.

When she arrived at her house, the boy wasn't there, but she wasn't concerned. Other close relatives lived nearby and he was probably trying to get a cooked but cold sweet potato from his grandmother, or begging his uncle for a piece of sugar cane.

Suddenly she heard him calling. He came running, breathless, to their clearing in the valley. "Mom! Mom! Auntie had her baby this morning but she buried it!"

She stood, shocked, wondering at the words she just heard. As she dropped her string bag and firewood to the ground, she asked, "Where, boy? Where did she bury it?"

"Behind her house," he said.

## Four, and that's enough

The two of them ran quickly down the path and then into the clearing where her brother and sister-in-law's house stood. There was her sister-in-law,

resting on a piece of cloth in the sun. "Where's the baby?" she demanded. "Boy says you had the baby and buried it! Is that true?"

"It's true," she said lethargically. "I've had four kids and that's enough. I don't have energy for any more than that." Her sister-in-law seemed about to go on, but she cut her short.

"Where'd you bury the baby?"

Wearily the mother pointed haphazardly in the direction of their house garden, just behind the hut.

The woman hurried out to find the area where the earth had been disturbed and frantically started digging with her fingers. The earth was loose and warm in her hands, and she soon felt her fingernails catch on something plastic. She pushed the dirt away until the rounded piece of tarp was entirely free of earth.

With heart breaking out of her chest, and breath stuck in her throat she folded back the old, ragged piece of blue tarp. There was the child, eyes closed, not moving, still covered in the vernix of a newborn.

## Milk and love

She gently and fearfully felt his chest and verified what she yearned for in her heart — the child was alive! The infant took a deeper breath and she saw movement and hope and life all in one instant as a feeble cry escaped from his lips. She stared in amazement until, a moment later, compassion took over and she hurried to pick him up, cover him with her blouse and cuddle him close.

This would be her child. She smiled; then tears came to her eyes as the little boy groped for her breast. Yes, he would be hungry and, since her own boy was still nursing, she could give him what he needed: milk ... and love.

Four days later the woman, with her new child, came to our door to ask if we had something that would help to heal the jagged stub of umbilical cord. She told us the whole story. I was moved to tears. We had heard before of women here among the Menya people who gave birth to their children only to kill them — a post-birth

abortion, I suppose.

But never had we heard of a child being rescued from being buried alive! I was angry that a woman could kill her newborn child, but sad and filled with pity that she would care so little for it, and thankful and joyful that her sister-in-law was able to save the child from death.

## Another resurrection

As the woman and baby

Lazarus (the name my husband and I chose for the child) left our place, my thoughts went elsewhere. I had something in common with baby Lazarus: I was born already condemned to die, suffocating under a tarp of sin that made death inevitable. But I, too, had a rescuer and was resurrected. As for you, you were dead in your transgressions and sin.... But because of his great love for us, God, who is rich in mercy, made us alive

with Christ even when we were dead in transgressions (Eph. 2:1, 4-5).

My tears continued, not for the mother, nor for baby Lazarus, but for myself, in new thankfulness for Jesus, my rescuer who made me part of his family.

*Dianne Hornor and her husband live in Papua New Guinea as missionaries with the Evangelical Missionary Association*



JAMES FOCKEY/GETTY



## Feature

# Reforming the Manning legacy

## John Hiemstra

The Honorable Ernest C. Manning (1908-1996), premier of Alberta for 25 years, passed away Feb. 19, 1996, at the age of 87. He left Canadians with a rich legacy of Christian ministry and political service, a legacy that includes his son Preston.

As a politician Manning was a persuasive and competent premier. He carried out his political vocation with integrity and honesty, guiding Alberta from an agricultural, poverty-stricken province during the Great Depression into an urban, oil-rich society.



Ernest Manning

Manning's passion for Christian ministry was already evident in his migration to Alberta. The Saskatchewan-born Manning moved to Calgary to study at William Aberhart's Prophetic Bible Institute. Manning soon became a regular speaker on Aberhart's "Back to the Bible Hour" radio broadcast. After Aberhart's death Manning hosted and preached on the program for almost 50 years.

Ernest Manning's life and death offer cause to celebrate, but also to reflect on his contribution.

## Meshing two secular ideologies

Manning "never mixed religion and partisan politics," a reporter recently quipped. But in a eulogy, Preston Manning said his father integrated faith and politics and kept them in right balance. These comments peaked my curiosity, so I re-read Ernest Manning's *Political Realignment* (1966).

Manning's "realignment in political thinking" did not include an overt role for Christian faith. Although his book makes a few tangential references to faith, Manning's real aim was to synthesize two secular ideologies into "social conservatism." He wanted to marry the social concern of "humanitarian socialism" to the economic efficiency of "liberal conservatism."

Missing in Manning's approach are biblical criteria that can guide us to discern which elements of secular ideologies we ought to salvage. Nor does he offer biblical principles that can transform our ideas of "social concern" or "economic efficiency." For example, doesn't the sovereignty of God — the one biblical principle Manning mentions — help us reform the liberal idea of autonomous free individuals which at times he seems to adopt?

For the most part, Manning wants Christianity *balanced* with politics, not Christian politics. I'm not suggesting he failed to serve God in politics. On the contrary, his convictions influenced his political action more than he formally admits. His Preventive Social Services Act (1966), for example, was a caring and just approach to preventing family breakdown, crime and welfare dependence. On the other hand, his strong opposition to medicare appears to have been inspired by a secular idea of autonomous individual liberty.

## Like father, like son

After re-reading Ernest Manning's book, I am struck by how clearly Preston is shaping the Reform Party to carry out Ernest's ideal of "political realignment."

Unlike his father's book, however, Preston Manning's *The New Canada* (1992) includes a full chapter on faith and politics. It testifies to his faith in Jesus Christ and lists the Christian convictions that guide his political action. In fact, he wants "to get more people into politics who will hold fast to their values."

But Preston Manning is obsessed with the concern that we "protect ourselves against value-driven minorities imposing their ideas on everyone else." Minorities must never forcefully impose their convictions on the majority. Thus, Preston

Manning rejects an explicitly Christian political agenda or party.

Manning's approach is to have individual Christians leaven the loaf of a particular political party, a constituency, or Parliament. And if they fail to convince the whole group they must acquiesce to the majority's opinion. This approach explains Manning's troublesome position on moral issues. On the one hand he opposes abortion-on-demand and active euthanasia. On the other, he promises that he will support these measures in Parliament if a majority of his constituents want them.

## Beyond individualism

I agree with Preston Manning that minorities should not force their views on a majority. But neither should Christian majorities force their views on a minority.

Whether part of a minority or majority, Christian politicians should, instead, treat other religious and philosophical groups justly so each can develop its own approach to

education, health and social services (Matt. 13:25).

Preston Manning's approach also weakens Christian political witness by insisting we join the fray *only as individuals*. In various countries, I have seen Christian policy organizations be of enormous help in developing wise and just public policies. This is sorely needed, for example, in the case of national unity and aboriginal issues where Manning's individualism and majoritarianism prevents recognizing Canada as a community of communities.

Individualism also leads Preston Manning to adopt mechanistic theories of political institutions. He sees political parties, elected representatives and Parliament as mechanisms for converting citizen input into policies. A Christian approach to representative democracy ought to be far richer. Christian MPs, for example, should listen to constituents and then deliberate on policies in the power of the Holy Spirit to arrive at wise and just decisions.

Manning's proposed institu-

tional reforms — of the Senate, of referenda, recall and initiative — assume people are rational, common-sense actors. This fails to recognize the centrality of religious convictions in steering *everyone's* lives and action. Preston Manning should support reforms like proportional representation that would make Parliament and government truly representative of the deeper convictions of Canadians.

## Full service politics

The father and son Manning legacy is one of serving God in politics. But the Christian community needs to move beyond individualistic politics. We need Christian research groups, political action groups and university research programs that help Christians think through the meaning of the gospel for political practice, political structure reform, and developing healing public policies.

John Hiemstra teaches political science at The King's University College, Edmonton.

## Ernest Charles Manning

September 20, 1908 — February 19, 1996

CALGARY (Reform Party Headquarters) — Ernest Charles Manning died at home after a year-long battle with cancer on Feb. 19, 1996, at the age of 87.

Ernest Manning was raised on his father's homestead near Rosetown, Saskatchewan, and educated at local public schools. As a teenager he listened to the Christian radio broadcasts of Calgary educator and lay preacher William R. Aberhart, made a personal commitment of his life to Jesus Christ and came to Calgary in 1927 to study for the Christian ministry.

In the midst of the Depression, when William Aberhart founded the Social Credit Movement in Alberta, first as an educational movement and then as a provincial political party, Ernest Manning served as Aberhart's personal assistant and understudy.

Manning was elected to the Alberta Legislature on Aug. 22, 1935, and served the people of Alberta continuously as a member of the Legislature for 33 years until his retirement in December 1968. When William Aberhart died in 1943, Ernest Manning succeeded him as premier, a position he held for 25 years.

Manning's principal achievements in provincial administration were the practice of fiscal responsibility (the province was bankrupt when he assumed office and debt-free when he left); creation of the legislative and regulatory framework for the Alberta petroleum industry, including the initial development of the Athabasca Tar Sands; and laying the post-Depression foundations of Alberta's educational, health care, social welfare and senior citizens' care system.

During his public life he maintained and expanded the personal commitment to Christian ministry and teaching which originally brought him to Alberta. Upon the death of William Aberhart in 1943 he assumed the directorship of Aberhart's Christian radio ministry. This voluntary national radio ministry was carried weekly on 100 radio stations across Canada and became the longest continually running radio ministry of its kind in Canada.

Ernest Manning was also a founder of the Edmonton Fundamental Baptist Church, and an active supporter of Christian lay organizations such as the Gideons, Christian Businessmen's Committee of Canada, and the Evangelical Fellowship of Canada. During the last five years of his life he attended the First Alliance Church of Calgary. Throughout his public life, he continued to own and operate a dairy farm east of Edmonton, maintaining his grass-roots connections with western Canadian agriculture.

Submitted by John Bolwyn, retired motel owner and member of the Christian Reformed Church of Taber, Alta.



## Economics

# Can the male prevail?

**Bert Hielema**

Ours is a man's world and the male sex is supposed to be the stronger one. Well? Samson was a strong man, but due to his living habits he burned out rather fast. I guess you could say that he sold out to his vanity and literally saw society fall down on him. But now we've come some 3,000 years and I think it is appropriate to have a closer look at the modern Samson, both he in blue jeans and he who wears a business suit and carries a briefcase.

"It's a boy" we read in the birth announcements. For every 100 girls conceived, 140 boys are. However, the number of miscarriages is so much greater for male fetuses that the ratio of live births is only 105 boys to 100 girls, and by the time both are one year old the ratio is even, as boys, already then, have a greater mortality.

Boys, more often than girls, are born with inherited diseases because they lack the extra X chromosome. So if males have faulty genes, they have no backup, and thus have more color blindness and more hemophilia. Boys are twice as likely to be autistic, meaning that they are unable to develop normal social habits. They are eight times more subject to hyperactivity (something I can attest to having been a high school teacher) or dyslexia. Also, stuttering is five times more common among men than women.

## Weaker sex at both ends of life

At the other end of life it isn't much better. A century ago we men were living longer than our mothers, wives and sisters. Not so now. The 20th century has been rough on us: men now die on average seven years before women born in the same year and the gap is growing. Why? Men get sick more often: before 65, men are more than twice as likely to die from heart disease as women. Men also suffer more strokes, ulcers and liver failure.

In *The Masculine Mystique*, author Andrew Kimbrell says that the death rate from cancer has risen 21 per cent in men in 30 years, while it has stayed the same for women; and while one-third of women get cancer, half the men do.

Who says that men are smarter than women? Boys are twice as likely to fail a subject,

to require special education, or to drop out of high school. More women than men now go to university, and still more are likely to graduate and get a master's degree, which should now perhaps be renamed (Any suggestions?)

Should I mention violence? Eighty per cent of murder victims are men and they are 90 per cent of the murderers. And young men get hooked on drugs and alcohol twice as often as women do. I could mention drunk driving, AIDS and suicide attempts too, but I think you get the point.

## Men are casualties

Then there is employment. There, too, men are losing. Consider the following: the recent job losses are part of a trend which started after the 1973 oil crisis. Since then we have seen dramatic increases in overall male unemployment. In the early '70s about 80 per cent of men, age 22 to 58, worked full time, year-round. In the '80s this had dropped to 70 per cent and this decline has accelerated in the '90s. The number of women working full time has been increasing, with 65 women gaining employment for every 100 men who are losing their jobs.

At the same time real wages for the average working man have declined, with the greatest drop in the unskilled labor category. Men must now cope not only with a grinding national recession but also with a post-industrial society that often treats laid-off industrial workers as if they are factory rejects, made to the wrong specifications. They no longer fit the modern mold. Like steel that has come out wrong at the mill, there is not much of a market for them. Predictions are that just as horses were displayed by tractors, humans will be replaced by computers, and men, much more than women, will be the casualties of this unrelenting historical process.

## Divorced from the land

This calamity has been some time in the making. The industrial revolution saw men removed from the land and enclosed in the factory, which annihilated the traditional concepts of maleness. At the same time these forces have fostered the destruction of so much of the earth. You see, there is an

intimate relationship between the decline of "the male" and the present environmental crisis, something quite evident in the men's sperm counts.

Men are not as virile as they used to be. In the last 50 years, due to the introduction of chemicals such as PCBs, pesticides, chlorine compounds and many others, sperm counts have dropped by an average of 50 per cent, while at the same time testicular cancer has tripled. And we all know about prostate problems which now affect 50 per cent of males over 60. So the question "Can the male prevail?" is a valid one.

What must men do?

Ever heard of atonement? Of course, as good Calvinists we believe in atonement, the doctrine of reconciliation between God and us through Jesus Christ. Have you ever looked closely at the word "atonement"? It can be read "At-one-ment." God become one with us. That oneness goes much deeper than assuming a human form. God also became one with his creation, and this means that we, too, must become one with him in Jesus Christ and one with his creation, our home.

## Re-establishing identity

We men must re-establish our identity with God and with his good earth. The latter relationship was, by and large, shattered during the Industrial Revolution and devastated in our Post-Industrial times.

This means that we must actively participate in the healing of the earth, now reeling from the excesses of exploitation. In doing so we will heal the wounds that we've inflicted on ourselves by the forced alienation from creation. This applies not only to land owners but also to city dwellers. It means transforming our economy from one of consumption and GDP growth to one of sustainability and conservation. It means marrying the economy to ecology.

We men have to learn again to embrace the female earth (more about the "female" earth in a moment). We have to recapture the true sense of stewardship and husbandry. We must again become bonded to the *hus*, the home, which is the original meaning of being a husband. A true sign of our degeneration is the unwillingness of many men to become

"husbands," which ought to be a masculine obligation. *Husbandry* means generating and maintaining a stable relationship to one's immediate family and to the earth itself.

It is a bonding to both family and creation and so to God our Creator, through a clear appreciation of the responsibility of being a provider, caretaker and steward.

This image is as central to a bachelor or widower living in a highrise as it is to me, a rural, married male. A husband is a man who has made a decision to be in place, to make commitments, to forge bonds, to put down roots, to translate empathy and compassion into acts of caring.

I call the earth female. Why? Read Isaiah 62:4-5, a passage that brings tears to my eyes: *For the Lord takes delight in you, and your land will be married. As a young man marries a maiden so your sons will marry you [the land]!*

The land, God's New



Economic

Housekeeping

Bert Hielema



Creation, is the bride, not the church. We, women and men, will be the groom. That is the only kind of marriage which will exist in the world to come; no more marriage between men and women. No, all of us will forever be wedded to God's New Creation. If we want to be part of that wedding party we must change direction now.

*Bert Hielema is a male whom the Lord has blessed beyond what he deserves. He lives in Tweed, Ont.*

## A masculine lament

*It's time for us to tell our tale:  
How we, as men, are in travail.  
We seem so strong, we look so hale,  
but ailing is the modern male.*

*Once we outlived any female  
We now, by seven years, them trail  
What is the cause, where did we fail?  
What's ailing us, the modern male?*

*We seek good work to no avail.  
Through drink and smoke our body's frail;  
great stress and genes our health impale.  
Yes, ailing is the modern male.*

*What must we do, what doesn't entail?  
We must atone, tear down the veil  
that keeps us from God's holy trail  
Or, ailing, dies the modern male.*

*We must in God's good world regale  
and bond to him and home and dale.  
Only with him we can prevail  
and cure the ailing modern male.*

Bert Hielema, February 1996

*Can be sung on the tune of "Praise God from whom all blessings flow" (I hope some churches will do this.)*



## Why are we losing members?

*Under this title the Rev. Harold Percy, director of the Institute of Evangelism at Wycliffe College wrote an article in Anglican Journal of January 1996 about a very painful problem which the Anglican Church has in common with several other denominations: the loss of members. Is it important? How can we explain it? Listen to the comments of the Rev. Percy:*

"There are two negative comments frequently heard in conversations about evangelism and church growth. First: 'I don't believe growth is an important issue for the church because we are called to be faithful, not to grow.' And second: 'Our church is more interested in quality than quantity.'"

"I have heard these remarks many times. Sometimes they have been made with a smugness which is almost disarming. Aside from the fact that they usually sound like lame excuses

for declining numbers, these statements need to be challenged because the dichotomies they set up between growth and faithfulness are false. If left unchallenged, they will lead us astray.

"When a concern for faithfulness is set over against a concern for numerical growth we need to ask: 'Faithfulness to what? or to whom?' Are we talking about faithfulness to tradition, faithfulness to bureaucracy, faithfulness to the status quo, faithfulness to Jesus, faith-

fulness to the Gospel, or what?

"It is clear from even a cursory reading of the New Testament that faithfulness to the Gospel demands an interest in numerical growth, because the numbers we are counting represent people for whom Christ died and whom the church is called to reach. Numbers themselves have no significance, but when those numbers represent people they become important.

"The truth about the connection between faithfulness and growth is that the New Testament requires the church to be faithful and fruitful. Declining membership is explained in terms of 'trimming the fat,' or

'getting rid of the deadwood,' or a 'logical consequence of the radical nature of the Gospel.'

"Well, maybe, sometimes. But from what I have seen and heard in my travels across this country it isn't readily apparent to me that our declining numbers are the result of the radical commitment to which we are calling our people.

"There is more than one way to lose weight. Some people lose weight because they are getting into shape. Others lose weight because they are seriously ill. The same holds true for the church. We had better be careful how we assess our declining numbers, because to



mistake disease for fitness is the way to certain death.

"Healthy churches value both faithfulness and numerical growth. They combine a passion for making mature disciples with a desire to make as many of them as possible."

## Catholic message about euthanasia

*The Catholic Register of January 29 informs us about the statement on euthanasia that was issued by the Ontario Conference of Catholic Bishops. In it the bishops say that 'there is no place for euthanasia and assisted suicide in a compassionate Catholic community,' because 'life and death are in God's hand.' The editor gave these statements some extra emphasis:*

"The message from the bishops provides much-needed clarity to the arguments against both acts. Better still, it does so in a compassionate manner. This is especially important because public opinion has been heavily swayed by the emotion-laden arguments of the euthanasia advocates. They point to the very clear pain and suffering of those who have chronic, long-term ailments. They talk about the lack of dignity too often faced by a loved one who cannot be cured but remains in a painful half-life due to modern drugs and medical technology.

"They have a point, as the bishops readily acknowledge. No one should have to die without dignity or have their lives artificially prolonged simply because it can be done. But — and this is a significant but — we do not have the right to decide our lives or those of others no longer have value or meaning.

"We do not own or control our lives as we do a piece of

property," the bishops say. Nor is the value of our lives based on some man-made criteria relating to the ability to make decisions or perform useful functions.

"Our dignity lies in our origin and destiny. We come from God and return to God. We are created out of love and for love.

"This is the nub of the pro-life argument, in all its variations. The bishops also take on the other euthanasia arguments one at a time, pointing out their fallacies. Too quickly, they remind us, even well-intentioned euthanasia can be sent against those whom society values last, such as the very elderly.

"The bishops end with a special plea for increased palliative care to help more people die in comfort and dignity so they don't turn to desperate measures.

"That would be real compassion. It's a pity society would consider letting the infirm kill themselves rather than giving them real help."

## Debate about social justice

*A few weeks before Christmas Marion Best, moderator of The United Church of Canada, sent out a pastoral letter to the congregations in which she asked church members to take a stand against "a growing war against the poor in our society." In an editorial the Globe and Mail ridiculed the letter and criticized the church for refusing to face the facts and for never saying anything about the growing debts of province and country.*

"Moderator Best sent a pastoral letter to 400 congregations across the country. In this letter, Best and the presidents of the church's regional conferences had the unmitigated gall and the shocking effrontery to suggest that the birth of Jesus had something to do with the world we live in. They went so far as to urge that 'each member draw on the gifts of the Prince of Peace and stop a growing war against the poor in our society.'

"The United Church statement was pointed and direct: 'The very first priority must be to stop the slashing of the safety net... that we as a society wove under the feet of our neighbors — the means by which we joined God in making justice and love concrete among us.' The letter finished with a rebuke to the hard-line ideological Harris government: 'What we're missing is morale, a spirit of community and leadership.'

"It surely is obvious by now that the Ontario government has much different principles — and they will not easily be

moved. But, take heart from the courage of our brothers and sisters in the United Church. They presented us with an adult Jesus this Christmas."

**On the same issue of social welfare Dr. John Redekop expressed his opinion in one of the January issues of ChristianWeek:**

"The fact is that we now have huge numbers of single-parent households, children born out of wedlock, and poor people fully dependent on social assistance. Christian compassion motivates, indeed, compels us to deal with such a situation. We must help the needy, via both private-sector assistance and public welfare. We cannot simply focus all our attention on the misguided fundamental policies and ignore the urgent reality.

"That's why, even as I applaud premiers Klein and Harris for becoming fiscally more responsible, I cannot endorse any draconian policies. It is not


right to legislate cutbacks which actually hurt the poorest the most. As long as the big banks earn billions and the better-off classes still do well, it seems to me unChristian, and unfair from even a non-Christian perspective, to begin fiscal restraint by massively reducing assistance to the very poor. Reforms at that level should take a different tack; they should include a whole spectrum of family-related measures. Reduction of welfare assistance is only part of the solution and not the most important part.

"As Christian citizens let's not cheer too loudly when governments finally reverse policies of fiscal profligacy — unless the resulting unravelling of part of the welfare net is accompanied by authentic reform on a broad front."

*Jacob Kuntz is a retired Christian Reformed pastor who works part-time in Holland Christian Homes, Brimpton, Ont.*



## Classifieds

Classified Rates	Graduation/Marriage	Anniversaries	Anniversaries	Obituaries
<p>(Revised February 1, 1995)</p> <p>Births ..... \$25.00</p> <p>Marriages &amp; Engagements ..... \$40.00</p> <p>Anniversaries ..... \$45.00</p> <p>2-column anniversaries ..... \$90.00</p> <p>Obituaries ..... \$45.00</p> <p>Notes of thanks ..... \$35.00</p> <p>Birthdays ..... \$40.00</p> <p>All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00.</p> <p>Letter under file number \$35.00 extra. Photos: \$25.00 additional charge.</p> <p>Note: All rates shown above are GST inclusive</p> <p><b>ATTENTION!</b></p> <p>a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format.</p> <p>b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).</p> <p><b>NEWLYWEDS &amp; NEW PARENTS</b></p> <p>We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.</p> <p><b>Christian Courier</b> 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	<p><b>MAAS:</b></p> <p>With praise to God Mr. and Mrs. Gary and Mary Maas are proud to announce the recent graduation of their daughter <b>TANYA</b> from Calvin College, Grand Rapids, Mich., with a Bachelor of Social Work degree and</p> <p>her marriage on Feb. 3, 1996, to <b>ERIC PETERSON</b>, son of Mr. and Mrs. Dewey and Alice Peterson of Nottingham, New Hampshire. Tanya and Eric will be residing in Grand Rapids, Mich. We wish them God's blessing for a long and happy life together.</p> <p><b>Anniversaries Marriage</b></p> <p></p> <p><b>Three Generations of Blessings</b></p> <p>We hereby pay tribute to God for His faithfulness through the generations.</p> <p>March 22, 1996, D.V., we celebrate, with our family, our 45th wedding anniversary</p> <p><b>ARY LANS BOVENBERG</b> and <b>JANNETJE ELISABETH BOVENBERG (DE SMIT)</b></p> <p>March 19, 1996, D.V., we celebrate the 25th wedding anniversary of our daughter</p> <p><b>CONNIE DRYFOUT (BOVENBERG)</b> and <b>TONY DRYFOUT</b></p> <p>June 1, 1996, D.V., we celebrate the marriage of our granddaughter</p> <p><b>MELANIE JOHANNA DRYFOUT</b> to <b>DAVID ALEXANDER RAAKMAN</b></p> <p>"For the Lord is good and His love endures forever; His faithfulness continues through all generations" (Ps. 100:5).</p> <p>Ary &amp; Janny Bovenberg R.R. #2, Norval, ON L0P 1K0</p> <p>Connie &amp; Tony Dryfout 24 Kindle Crt., Brampton, ON L6Z 1B2</p> <p>Melanie &amp; Dave (fiance), Liza, Ken, Alana</p> <p>Frank &amp; Joanne Bovenberg — Huttonville, Ont.</p> <p>Esther, David, Danielle Betty &amp; Simon Roelvelde — Richmond Hill, Ont.</p> <p>Derek, Jenny</p> <p>Rita &amp; Wes DeGier — Cambridge, Ont.</p> <p>Cara, Adam, Bethany, Kelsey Ingnd &amp; Rob VanStaalduinen — Brampton, Ont.</p> <p>Jacob</p>	<p>Aalten Toronto 1946 March 26 1996</p> <p>"Unless the Lord builds the house, its builders labor in vain" (Ps. 127 and 128)</p> <p>It is with great joy and thankfulness to God that we are able to announce the 50th wedding anniversary of our parents and Opa and Oma</p> <p><b>JELTE &amp; JOHANNA (HANNA) AGES</b> (nee VAN EERDEN)</p> <p>We pray that God will continue to bless and keep them in his care in the years to come.</p> <p>Joanne &amp; Bert Van Lange Monica, Kristen &amp; Derek, Jolene Jerry &amp; Margaret Jeremy, Enn, Steven, Paul Anne-Marie &amp; Peter van der Maas Johanna, Mark, Caitlin</p> <p>All friends and relatives are invited to come to an open house on Saturday, March 30, 1996, from 3-5 p.m. at Rahoboth Fellowship Church, 800 Burnhamthorpe Ave., Etobicoke, Ont. Address: 2471 Islington Ave., Rexdale, ON M9W 3X9</p> <p>Winsum Niagara-on-the-Lake Gr. Ont.</p> <p>March 21 PRAISE THE LORD for 50 YEARS!</p> <p>With thankfulness to our faithful God we announce the 50th wedding anniversary of</p> <p><b>KLAAS and JITSKE KNOOPS (DEBOERSAP)</b></p> <p>We thank God that his presence did go with you these 50 years (Exodus 33:15). May his peace and daily care continue to be yours each new day.</p> <p>Thank you for the love you have shared and the inspiration you have been for us. Much love from your children, grandchildren and great-grandson.</p> <p>Susan &amp; John Kok — Sloux Center, Iowa</p> <p>Vanessa &amp; Eric Bartels (Dylan), Jennifer &amp; Robert VanLeeuwen, Andre, Sarah, Emily, Abigail Ellen Zwart &amp; Richard Klajnscek — Gloucester, Mass.</p> <p>Rachel &amp; Mark Janecsek, Karen, Joel</p> <p>Doro &amp; Arend Bakker — Nanaimo, B.C.</p> <p>Julian, Elena, Colin, Catherine, David</p> <p>Judy &amp; Lee Hardy — Grand Rapids, Mich.</p> <p>Katrina, Andrew, Ian, Grace Wendy &amp; Paul Saunders — Wainfleet, Ont.</p> <p>David, Rebecca, Rosanna, Tobin, Emma</p> <p>Irene Payne — Toronto, Ont.</p> <p>We remember Henk Zwart, Samantha Zwart and Peter Klaas Kok, already with the Lord.</p> <p>We plan to celebrate together this summer at a family reunion in August, D.V. Address: P.O. Box 1522, Niagara-on-the-Lake, ON L0S 1J0</p>	<p>1936 March 27 1996</p> <p>With praise and thanksgiving to God, we announce the 60th wedding anniversary of our parents, grandparents and great-grandparents</p> <p><b>JAN and GEERTJE VAN SLOTEN (VAN EGTEREN)</b></p> <p>May the Lord continue to bless you With love from your children, grandchildren and great-grandchildren</p> <p>Evert &amp; Alice — Oakville, Ont. Truus &amp; Luc — Edmonton, Alta. Tineke &amp; Jake — Edmonton, Alta. Aart &amp; Janna — Edmonton, Alta. Margaret &amp; Bob — Wetskiwin, Alta. Jennie &amp; Frank — Wassenaar, the Neth.</p> <p>27 grandchildren and 25 great-grandchildren.</p> <p>Address: Emmanuel Home, #228, 13425-57 Street, Edmonton, AB T5A 2G1</p> <p><b>Obituaries</b></p> <p>Friesland Nepean, Ont. April 28, 1909 - Feb. 22, 1996</p> <p><b>ANTJE (ANNA) DE HAAN</b> (nee KOORNSTRA)</p> <p>was taken away from us to be with her Lord after suffering with Parkinson's Disease for many years. She was loved and cared for during these last years by her beloved husband Johannes (John). They were married just shy of 62 years.</p> <p>Dear mother of: Bill &amp; Julia de Haan — Kemptville, Ont. Hilda &amp; Bill Vedder — Wainfleet, Ont. Ken &amp; Bep de Haan — Nepean, Ont. Carol &amp; Lewis Themstra — Nepean, Ont.</p> <p>Ann &amp; Bill Flude — Ottawa, Ont.</p> <p>Also lovingly remembered by 17 grandchildren and their spouses and 10 great-grandchildren and one great-grandchild in heaven. She leaves one sister, Mane Hospes, in the Netherlands.</p> <p>Funeral service was held on Feb. 24, 1996, at the Calvin Chr. Ref. Church in Nepean, Ont., Rev. Ken Gehrels officiating.</p> <p>Correspondence address: John de Haan, 75 David Dr., Nepean, ON K2G 2N4</p> <p>On Wednesday, Feb. 21, 1996, our dear friend</p> <p><b>ERIC SLOTHOUBER SR.</b></p> <p>was taken away from us to live with his Lord and Savior forever</p> <p>We mourn with Jane and her children and grandchildren and wish them God's comfort and grace.</p> <p>The 60+ Club and Ladies Society of the Smithville Chr. Ref. Church, Smithville, Ont.</p>	<p>Molenend Pictou Fr. Ont.</p> <p>Feb. 29, 1908 - Feb. 25, 1996</p> <p><b>CHARLES (JELLE) DYKSTRA</b></p> <p>went home to his Lord and Savior after staying at the Westlake Nursing Home for only 10 days. He survived his dear wife Wytseke Zylstra since Feb. 26, 1990.</p> <p>Loving father, grandfather and great-grandfather of.</p> <p>Nick &amp; Fran Dykstra — Belleville</p> <p>Alice &amp; John Reikman (Andrea, Janella, Mark, Bradley), Chuck &amp; Joanna Dykstra (Lisa, Eric, Michelle, Peter), Rick &amp; Yvonne Dykstra (Joel, Enn, Steven, Daryl)</p> <p>Hessel &amp; Connie Dykstra — Bloomfield</p> <p>Donna, Andrew, Danny Bill &amp; Ginny Dykstra — Newmarket Emmy &amp; Jim Smit, Bill, John Rennie &amp; Marten Vanderwal — Foxboro</p> <p>Rose &amp; Dan Ouellette (Jade), Wendy &amp; Carl Gntter, Marcia, Knsta, Carla, Peter</p> <p>Jane &amp; John Breukelaar — Peterborough</p> <p>Ian, Dave, Karen</p> <p>The funeral service was held on Feb. 29, 1996, at the Bethany Chr. Ref. Church in Bloomfield, Ont., pastor John Visser officiating.</p> <p>Correspondence address: N Dykstra, R.R. #2, Belleville, ON K8N 4Z2</p> <p>Bruck a/d Mur Waterloo Austria Ont.</p> <p>March 16, 1910 - Feb. 19, 1996</p> <p>On Monday, Feb. 19, 1996, the Lord called home my wife, our mother, grandmother and sister</p> <p><b>MARIANNE HAALBOOM-ALLMAIER</b></p> <p>"Blessed are those whose strength is in the Lord" (Ps. 84:5a)</p> <p>Since June 28, 1939, the beloved wife of Jan Derk Haalboom</p> <p>Mother of Richard &amp; Jean Haalboom — Kitchener, Ont. Barbara &amp; Keith Parkin — Hamilton, Ont.</p> <p>Paul &amp; Diane Haalboom — Lynden, Ont.</p> <p>Lorenz &amp; Pauline Haalboom — Winnipeg, Man.</p> <p>Grandmother of: Enjka, Anana, Karen, Derek, Kathy &amp; Cns. Adam, Bethany, Collin, Bradley, Ian, Anna-Marie and Nadine</p> <p>Sister of: Barbara Schmitz-Allmaier and Peter and Marie Allmaier-Sorgentfrei, both of Peterborough, Ont.</p> <p>Funeral service was held in the First Chr. Ref. Church of Kitchener, Ont., on Feb. 23, 1996, and interment at Parkview Cemetery in Waterloo, Ont.</p> <p>Correspondence address: Jan Derk Haalboom, 1008-225 Harvard Place, Waterloo, ON N2J 4H4</p>
<p><b>Births</b></p> <p><b>BAKELAAR:</b></p> <p>"Every good and perfect gift is from above" (James 1:17)</p> <p>We have received a perfect gift</p> <p><b>ALEX ADRIAN</b></p> <p>born on Feb. 18, 1996.</p> <p>Proud parents are Tim and Karen and equally proud brothers are Jared, Graham and Rodney. Alex is the 15th grandchild for Neil and Alice Bakelaar of Listowel, Ont., the 12th grandchild for Bill and Neil Elisen of Listowel, and the 55th great-grandchild for Pauline Vanderkrul Sr., of Waterdown, Ont.</p>				




## Classifieds

Obituaries	Obituaries	Teachers	Teachers	Teachers
<p>Heeg, Fr Townsend, Ont. 1911 - 1996 Lord's Day One</p> <p>On Feb. 24, 1996, our heavenly Father took unto Himself, our dearly loved husband, father, grandfather and great-grandfather</p> <p><b>JOHN HOGETERP</b> at the age of 84 years Loving husband of Patricia (Deinum) Hogeterp for 58 years. Dear father of: Peter &amp; Ruth Hogeterp — Jarvis Martha &amp; Louis Bill — Jarvis Rose &amp; Mike DeBeer — Jarvis Clarence &amp; Pat Hogeterp — Grand Rapids, Mich. Hazel &amp; Larry Schipper — Charlottetown, P.E.I.</p> <p>Loving Pake of 19 grandchildren and 29 great-grandchildren. Predeceased by sons Slebe and Henry grandson Michael DeBeer and great-grandson Wayne Hogeterp</p> <p>Correspondence address: Mrs. Pat Hogeterp, Apt. 207, Valleyview, Townsend, ON N0A 1S0</p>	<p>On Feb. 29, 1996, the Lord took to Himself our husband, brother, father, grandfather and great-grandfather</p> <p><b>DIRK VEENENDAAL</b> in his 86th year Predeceased by his first wife Janette Penning in 1973. Lovingly remembered by his wife Josina (Verdun) and children. Janet &amp; Harry Antonides — North York Wilfred &amp; Ene Veenendaal — Samia John &amp; Betty Veenendaal — Samia Harry &amp; Helen Verdun — Samia Frances &amp; Bert Hoogendam — Samia John &amp; Cheryl Verdun — Samia Peter &amp; Betty Verdun — Samia Marna Verdun — Houston, Tex Grandchildren and great-grandchildren.</p> <p>"My help comes from the Lord, the Maker of heaven and earth" (Ps 121:2).</p> <p>Correspondence address: 5785 Telfer Road, Samia, ON N7T 7H2</p>	<p><b>LACOMBE, Alta.: Central Alberta Chr. High School</b> invites applications for a <b>full-time teaching position</b> in either the <b>humanities or sciences</b>. This staff position is required as a result of growth in our grade 10-12 school. Consider joining an excellent staff who have the support and encouragement of a caring society. We all work together to provide a culture of learning and nurture to a great group of 80+ students.</p> <p>Applicants should be teachers that have the ability to teach from a Christian perspective rooted in the Reformed tradition. Eligibility for an Alberta Teaching Certificate is required. Please send resumes to:</p> <p><b>Jack Vanden Pol, Principal</b> Central Alberta Chr. High School 22 Eagle Rd., Lacombe, AB T4L 1G7 Phone: (403) 782-4535 Fax: (403) 782-5425</p>	<p><b>ORANGEVILLE, Ont.: Orangeville Chr. School</b> invites applications for <b>possible teaching positions</b> at the <b>primary level</b> and at the <b>junior level</b>. The ability to teach music (instrumental and vocal) would be an asset. Please send a letter of application and resume to:</p> <p><b>Mr. George Hoytema, Principal</b> Orangeville Chr. School P.O. Box 176 Orangeville, ON L9W 2Z6 Phone: (519) 941-3381</p>	<p><b>RED DEER, Alta.: Red Deer Chr. School</b> has <b>possible openings</b> in the <b>primary (K-3) and intermediate (4-6)</b> divisions for the 1996/97 school year. Interested individuals should direct their applications or inquiries to:</p> <p><b>Mr. R. Duggan, Principal</b> Red Deer Chr. School 14 McVicar Street, Red Deer AB T4N 0M1 Phone: (403) 346-5795 Fax: (403) 347-3003</p>
<p>St. Anna Parochie Samia Fr Ont. Our Mem, Beppe and super Beppe</p> <p><b>ANTJE TERLOUW</b> (nee DE JONG)</p> <p>was taken into everlasting glory on Feb. 22, 1996, at the age of 84. She will be greatly missed by her family. Dear mother of: Margaret &amp; Halba Taekema — Samia Tina &amp; Norm Van Huizen — Samia Ken &amp; Marilyn Bydeley — Samia Cec &amp; Vera Bydeley — Samia Liz &amp; John Joosse — Kitchener Harry &amp; Fran VandeHoef — Samia Harry Bydeley &amp; Inend Cinthia (Honig) Bush — Samia</p> <p>Anna &amp; Jack Woolford — Alberta Steve &amp; Sandy Bydeley — Kitchener Jake &amp; Debbie Bydeley — Samia</p> <p>Also 24 grandchildren and 20 great-grandchildren.</p> <p>Predeceased by her husbands Wiebe Bydeley in 1965, and William Terlouw, in 1978.</p> <p>Correspondence address: M. &amp; H. Taekema, 11723 Willowbrook, Samia, ON N7S 5P3</p>	<p><b>Teachers</b></p> <p><b>CLINTON, Ont.: The Clinton and District Chr. School</b>, currently presenting Christian education to 232 students grades K-8, invites applications for a <b>possible teaching position</b> in the <b>senior grades</b>. Interested applicants should submit a letter of application, resume and references to:</p> <p><b>Mr. Clarence Bos, Principal</b> Clinton and Distr. Chr. School Box 658 Clinton, ON N0M 1L0 (519) 482-7851</p> <p><b>DUNNVILLE, Ont.: Dunnville Chr. School</b> invites applications for a <b>possible opening</b> in the <b>junior/intermediate grade</b>. Qualified applicants should address inquiries and resumes to:</p> <p><b>Shirley Schotman</b> Education Committee Dunnville Chr. School R.R. 1, Dunnville, ON N1A 2W1 Phone: (905) 774-5142</p>	<p><b>MAPLE RIDGE, B.C.: Haney-Pitt Meadows Chr. School</b> is an interdenominational school, currently presenting Christian education from Kindergarten to Grade 8. With a preference towards experienced teachers, we are now accepting applications for definite teaching positions in the intermediate and Middle School grades. Please send resumes to:</p> <p><b>Rod Berg, Principal</b> Haney-Pitt Meadows Chr. School 12140 203rd Street Maple Ridge, BC V2X 4V5 Phone: (604) 465-4442 or Fax: (604) 465-1685</p>	<p><b>OTTAWA, Ont.: Redeemer Chr. High School</b> announces a <b>possible opening</b> for a <b>teacher of computers, history and Bible</b> for 1996-97. Send resume and letter of application to:</p> <p><b>Derek Maggs, Principal</b> 2199 Regency Terrace Ottawa, ON K2C 1H2 Phone: (613) 721-7142 Fax: (613) 721-8233</p>	<p><b>ROCKY MOUNTAIN HOUSE, Alta.: Rocky Chr. School</b>, an interdenominational school (K-9) with 170 students, invites applications for the following teaching positions for the 1996/97 school year: <b>A definite vacancy in lower elementary, possible openings in upper elementary and junior high</b> (English, health, drama, computer skills). Interested applicants should send resume, references, philosophy of Christian education and statement of belief to:</p> <p><b>Bill Slofstra, Principal</b> Rocky Christian School 5204-54 Avenue Rocky Mountain House, AB T0M 1T3</p>
<p><b>Teachers</b></p> <p><b>CHATHAM, Ont.: Chatham Chr. School</b> invites applications for openings at the <b>primary and intermediate levels</b> for the 1996-1997 school year. We are seeking creative, dynamic Christian teachers to join our team. Applications and inquiries should be directed to:</p> <p><b>Rick Klooststra, Principal</b> Chatham Chr. School 72 Tisselman Ave. Chatham, ON N7M 4G5 Phone: (519) 352-4980 Fax: (519) 352-4041</p>	<p><b>LACOMBE, Alta.: Lacombe Chr. School</b>, situated in the town of Lacombe in central Alberta and serving 350 students in K-9, invites applications for a <b>Jr. High (7-9) Math/Computer teacher</b> for the 1996-97 school year. <b>Possible openings</b> are also anticipated in the <b>elementary (1-6) grades</b>. Please send applications and inquiries to:</p> <p><b>John Piers, Principal</b> Lacombe Chr. School 5206-58 Street Lacombe, AB T4L 1G9 Phone: (403) 782-6531 Fax: (403) 782-5760</p>	<p><b>OKANAGAN NORTH (Vernon), B.C.: The Vernon Chr. School</b> is an interdenominational school providing education to 210 students in Kindergarten through Grade 8. Due to anticipated growth and staff turnover, there are <b>teaching positions opening for Primary and Intermediate grades</b>. Please direct any inquiries to:</p> <p><b>Elco Vandergrift, Principal</b> R.R. #3, Site 19A, Comp. 4 Vernon, BC V1T 6L6 Phone: (604) 545-7345 Fax: (604) 545-0254</p>	<p><b>PETERBOROUGH, Ont.: Rhema Chr. School</b>, a denominationally diverse elementary school of approx. 200 students, is seeking applicants for <b>possible junior grade teaching positions</b>. Expertise in computers, science and team sports will be an asset. If you are a qualified Christian teacher, interested in joining our dynamic Christian staff, please send a resume to:</p> <p><b>Rhema Chr. School</b> 3195 Parkhill Rd. E. Peterborough, ON K9L 1B8</p>	<p><b>SARNIA, Ont.: Lambton Chr. High School</b> needs a <b>science teacher</b> and possibly a <b>physical education teacher</b> for the 1996-97 school year. Please address all inquiries and applications, including a statement of faith, to:</p> <p><b>Mr. Wayne Drost, Principal</b> Lambton Chr. High School 295 Essex St. Sarnia, ON N7T 4S3 Phone: (519) 337-9122</p>
		<p><b>OTTAWA, Ont.: Ottawa Chr. School</b>, through restructuring and expected vacancies, is interested in receiving applications for three teaching positions for 1996-97:</p> <p><b>French - 55%</b> <b>Grade 1 - 100%</b> <b>Grade 3 - 90%</b></p> <p>Send resumes to:</p> <p><b>Wm. A. Van Dyke, Principal</b> Ottawa Chr. School 2191 Benjamin Ave. Ottawa, ON K2A 1P6 or fax: (613) 722-5836</p>	<p><b>PONOKA, Alta.: Ponoka Chr. School</b>, located in central Alberta, invites applications for <b>possible full-time openings for teachers and teacher-aides</b>. We are looking for dynamic individuals whose strengths include music, French, early childhood or computers.</p> <p><b>Ponoka Chr. School</b> 6300 50 St. Ponoka, AB T4J 1E6 Phone: (403) 783-6563</p>	<p><b>SURREY, B.C.: Fraser Valley Chr. High School</b>, an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley, has openings in the areas of <b>industrial education, social studies, Bible/religious studies</b> and possible openings in <b>English and art</b> for the 1996/97 school year. Applicants should send resumes to:</p> <p><b>Mr. Al Boerema, Principal</b> Fraser Valley Chr. High School 15353-92 Avenue, Surrey, BC V3R 1C3 Phone: (604) 581-1033</p>
			<p><b>PRINCE GEORGE, B.C.: Cedars Chr. School</b> has full-time and part-time opening at the junior/senior high school level in English, Physical Education/Athletics, Chemistry, Biology, Business, Math, French. Applicants must be eligible for membership in the B.C. College of Teachers and should have the ability to teach from a Christian perspective. Please send in resumes, including a Christian Education Philosophy statement to:</p> <p><b>Cedars Christian School</b> 701 N. Nechako Rd. Prince George, BC V2K 1A2 Attention: Hiring Committee Fax: (604) 564-0729</p>	<p><b>ST. CATHARINES, Ont.: Beacon Chr. High School</b> invites applications for <b>possible openings</b> involving instruction in <b>science, French, PE and art</b> for the 1996-97 school year. The successful applicants will be qualified in two of these areas. Send resume and statement of educational philosophy to:</p> <p><b>Ted Harris, Principal</b> Beacon Chr. High School 2 O'Malley Dr. St. Catharines, ON L2N 6N7 Fax: (905) 937-1130</p>


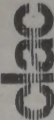

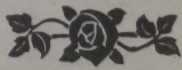


## Classifieds

Teachers	Teachers	Miscellaneous
<p><b>GEORGETOWN, Ont.:</b> Georgetown District Chr. School has a possible opening in the junior grades. Preference will be given to candidates who have expertise in French, P.E. and/or music. Please send resumes to:</p> <p><b>Mrs. Treena Sybersma, Principal</b> R.R. 1 Georgetown, ON L7G 4S4 or phone (905) 877-4221 for further information.</p>	<p><b>Langley Christian Schools</b> require for the 1996-97 school year</p> <p><b>Middle &amp; High School Campus</b></p> <p>22702-48 Ave., Langley, BC V2Z 2T2 Phone: (604) 533-0839 Fax: (604) 533-0842 Principal: Mr. Peter Van Huizen 3 Middle School Teachers (Gr. 6-7) A Middle School/Curriculum Co-ordinator (for Gr. 6-8) 1 High School Science Teacher 1.5 High School Teachers with expertise in Socials, Computers, Bible, Math, Applied Skills</p> <p>The High School will be offering Grades 9-10 in 1996-97. Grades 11-12 in the next two years. Applicants may be interested in considering future openings. The position of official Vice-Principal will be made in 1998. Until that time the school will have an acting vice-principal. If you are interested in an administrative role you may communicate your intention early with the school.</p>	<p><b>MAPLE REINDERS</b></p> <p>The Maple Reinders Group of Companies, recognized nation wide for 30 years for construction and engineering, has a challenging opportunity based at its head office in Brampton, Ont., for a:</p> <p><b>CHIEF FINANCIAL OFFICER</b></p> <p>With an exciting business plan for continued growth in Ontario, Alberta, British Columbia, and international markets, Maple Reinders wishes to attract a seasoned Chief Financial Officer to provide financial and accounting leadership to expanding operations.</p> <p>As a resource to the President and CEO and as a member of the Executive Team, you will direct dynamic staff and enhance all aspects of contracts, corporate finance, reporting, control systems, treasury, regulatory reporting, financial planning and analysis, auditor and banker relations. You will provide leadership, strategic financial guidelines and operational support as well as contribute to corporate strategies.</p> <p>We are seeking a professional who is qualified as a C.A. with extensive experience in financing. The successful candidate will be a team player with strong communication and people skills, showing excellent judgment and personal initiative.</p> <p>Send resume in confidence to:</p> <p><b>Mike Reinders, P.Eng., MBA, President</b> Maple Reinders Group 201 County Court Blvd., Suite 600 Brampton, ON L6W 4L2</p>
<p><b>THUNDER BAY, Ont.:</b> Thunder Bay Chr. School offers September '96-March '97 - Grade 1 maternity-leave position. Call or fax (807) 939-2843 or write</p> <p><b>Thunder Bay Chr. School</b> R.R. #2, Arthur St. W. Thunder Bay, ON P7C 4V1</p>	<p><b>Elementary Campus</b></p> <p>21789-50th Ave., Langley, BC V3A 3T2 Phone: (604) 533-2222 Fax: (604) 533-7276 Principal: Mr. Leo Smit 1 Primary Teacher (Gr. 1/2 area) 1 Intermediate Teacher (Gr. 3/4 area) 1 Teacher with strong Computer Skills, able to manage a lab and als able to teach phys. ed.</p> <p>Send applications complete with resume, statement of education philosophy &amp; university transcripts to the Principal at either campus.</p>	
<p><b>TERRACE, B.C.:</b> Centennial Chr. School invites applications from committed, Christian educators to fill definite openings for the 96/97 school year in the following areas:</p> <p>Grade 4 - 10 Art Grade 4 - 10 French Grade 4 - 10 Learning Assistance/Resource</p> <p>These positions could also involve teaching duties in other areas. Additional openings for classroom teachers are anticipated at primary and intermediate levels. Centennial Chr. School presently offers Christian education to approximately 260 students in Kindergarten - Grade 10. The addition of Grades 11 and 12 is being planned. Please contact:</p> <p><b>Centennial Chr. School</b> Frank Voogd, Principal 3608 Sparks Street Terrace, BC V8G 2 V6 Phone: (604) 635-6173 Fax: (604) 635-9385</p>	<p><b>Smithville District Christian High School</b> 6488 Smithville Road, Smithville, ON L0R 2A0 (905) 957-3255</p> <p>As the Lord has blessed us with an increase in enrolment, we are soliciting applications for the teaching positions in the following areas for the 96/97 school year.</p> <ul style="list-style-type: none"> <li>Physical education and a combination mathematics and/or science and word processing.</li> <li>Science with the possibility of a combination of the above courses.</li> <li>a 2/3 science position for semester 1 only.</li> </ul> <p>Direct your application and or your inquiries to <b>Marc Strooboscher, Principal SDCH.</b></p>	<p><b>PARKVIEW MEADOWS RETIREMENT VILLAGE</b></p> <p>Townsend, Ontario "A unique Christian Retirement Centre" has for sale</p> <p><b>A 2-BEDROOM LUXURY SUITE</b></p> <p>Nestled in the picturesque village of Townsend, Ont., known for its bicycling and walking trails. You will find this unique Christian Retirement Village just west of Jarvis, Ont.</p> <p>Available by covered walkway is the nursing care centre, dining hall, Sunday worship services, hairdresser, bank, tuck shop, library workshops, games room, craft room, daily activities, etc.</p> <p>To view this spacious apartment call (905) 768-5239</p>
<p><b>VANCOUVER, B.C.:</b> Vancouver Chr. School, a denominationally diverse community which offers Kindergarten through Grade 10, has potential openings for a full- or part-time French teacher, a part-time music teacher and a full-time opening at the primary level. Please send your resume to:</p> <p><b>Ron Donkersloot, Principal</b> Vancouver Chr. School 3496 Mons Drive Vancouver, BC V5M 3E6 No applications by fax, please.</p>	<p><b>For Sale</b></p> <p>A dream of an organ.</p> <p>The rich European organ culture is the basis of the work of JOHANNUS's sound specialists. A new piece of history is being written with the introduction of the new Excellent and Sweetlink series. According to experts the sound quality of these organs is comparable with that of a pipe organ. Hereby a new international standard is set by JOHANNUS Organ builders.</p> <p>Now available the winter 95/96 edition of the JOHANNUS newsletter <i>Masterpiece</i>. Demonstrations by appointment.</p> <p>Factory authorized dealer: Cantata Church and Home Organ Specialists Willem Flink, Proprietor RR# 2, Tilsonburg ON N4G 4G7</p> <p><b>JOHANNUS</b></p>	<p><b>Ottawa, Nepean Kanata</b></p> <p><b>Sisco Reitsma</b> Registered Relocation Specialist</p> <p>RE/MAX Metro City Realty 2255 Carling Ave. Ottawa, ON K2B 7Z5 (613) 596-5353 or (613) 596-1238</p>
<p>More Teacher Ads on the next page...</p>		

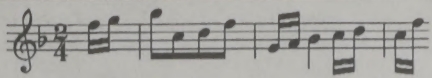




## Classifieds

Teachers	Miscellaneous	Miscellaneous	Job Opportunities	Job Opportunities
<p><b>WALLACEBURG, Ont.:</b> Wallaceburg Chr. School announces a definite opening for a <b>PRINCIPAL</b> for September 1996. Wallaceburg Chr. School has about 90 students K-8 from a wide variety of denominational backgrounds. Principal has teaching responsibilities.</p> <p>Respond to Principal Search Committee c/o Irene Hooyer 29250 Flat Rock Road R.R. #6 Dresden, ON N0P 1M0</p>	<div><p><b>REDEEMER FOUNDATION</b></p><p><b>MAKING IT POSSIBLE!</b></p><p>Join a growing number of Foundation members in laying the Cornerstone of financial support for Redeemer College. Redeemer is the place to be in Ontario for a high-quality, <i>Christian liberal arts university education.</i></p><p>— CORNERSTONE '96 — <b>BE A PART OF IT!</b></p><p>For more information and a free brochure, call the Redeemer Foundation at 1-800-263-6467 or 1-905-648-2131.</p><p><small>REDEEMER COLLEGE - A CHRISTIAN UNIVERSITY COLLEGE - 777 HWY. 53 E., ANCASTER, ON, L9K 1J4</small></p></div>	<div><p><b>Christian Labour Association of Canada</b> invites applications for the position of:</p><p><b>Regional Training Centre Co-ordinator</b></p><p>This is a new position, with the location <b>Edmonton, Alta.</b></p><p>The work will involve the development, administration and co-ordination of industry specific training, health and safety and other programs for workers, the administration of a training centre and applied research in areas such as employment and labor law, collective bargaining issues and apprenticeship and skills training.</p><p>Requirements for this position are good administrative and organizing skills, above average ability to communicate verbally and in writing, an interest in working with people and an understanding of Christian principles and how they relate to work and the workplace.</p><p>CLAC offers a competitive salary and benefit coverage.</p><p>Applications will be accepted until <b>April 15, 1996</b>, and should be directed to:</p><p><b>Ed Grootenboer, Executive Director</b> 5920 Atlantic Drive, Mississauga, ON L4W 1N6 Tel.: (905) 670-7383 Fax: (905) 670-8416</p></div>	<p><b>Setting the Captives Free: Hope and the Economy</b></p> <p>In a climate of economic fears and faulty economic thinking can fresh perspectives bring us new hope?</p> <p><b>An evening talk with Bob Goudzwaard</b> Co-author of the highly acclaimed <i>Beyond Poverty and Affluence: Towards a Canadian Economy of Care.</i></p> <p><b>Friday, March 29, 1996, at 7:30 p.m.</b></p> <p>Alumnus Hall, St. Michael's College 121 St. Joseph St., Toronto, Ont.</p> <p>For tickets and information call: <b>(416) 979-2443</b> <b>\$8.00</b></p> <div></div>	<p><b>Job Opportunities</b></p> <p><b>Aldershot Greenhouses Ltd.</b> a well-established greenhouse operation, has an immediate opening for a <b>GROWER</b> to work in our pot mum and pot rose production. The successful applicant should possess a strong work ethic, be self-motivated and a team player. Position requires basic horticulture knowledge and "hands-on" experience. Mail or fax resume to:</p> <p><b>Aldershot Greenhouses Ltd.</b> 1135 Gallagher Rd. Burlington, ON L7T 2M7 Fax: (905) 632-4022 Attn.: Len VanderLugt</p> <p><b>For Rent</b></p> <p><b>For rent:</b> Beautiful finished apartment with backyard in London, Ont. Starting in April. Very reasonable. Something special if you want to visit all over Ontario, or have a summer job or going to school.</p> <p>Call (519) 451-6787</p> <p><b>Cottage — to rent —</b> very clean and on beautiful lake. One hour north of Bancroft. Canoe and rowboat included.</p> <p>Phone (905) 648-5869</p> <p><b>House for rent in Jordan-area, Ont.</b> Two-bedroom bungalow. Private country setting. \$625 per month plus utilities.</p> <p>Call (905) 354-4672</p>
<p><b>HAMILTON, Ont.:</b> Calvin Chr. School invites teacher candidates to apply for the following positions:</p> <p><b>Primary Division — full-time</b> <b>Junior Division — 40% position</b> <b>Intermediate Division — 40% position</b></p> <p>CCS has served the Hamilton area since 1952 and has a current student enrolment of approx. 335 students. We are blessed with an excellent supporting community and are able to offer a varied program with special education, library/resource, and music specialist support.</p> <p>If you would like to consider joining a dynamic team of committed teachers who provide high quality Christian education, please forward your resume to the Principal:</p> <p><b>Mr. A. Ben Harsevoort</b> Calvin Chr. School 547 West Fifth St. Hamilton, ON L9C 3P7 Phone: (905) 388-2645 Fax: (905) 388-2769</p>	<p><b>CHATHAM, Ont.:</b> Chatham Christian High, an inter-denominational school, grades 8 to OAC, invites applications for a <b>French teacher</b> for September. This position is for one semester, to fill in for a maternity leave. Please send resume to:</p> <p><b>Bruce Mitchell</b> Chatham Chr. High School 90 Park Avenue East Chatham, ON N7M 3V4</p>	<p><b>Westminster House, White Rock, B.C.</b></p> <p>Westminster House provides Personal and Intermediate Care for seniors in a Christian, family-oriented setting in 84 single, studio and one-bedroom units. An additional 28 one- and two-bedroom units are planned for 1996 in the Congregate, Personal and Intermediate Care levels. Units are available for rent or purchase. Please call (604) 538-5291 for rental or pre-sale information or write us at 1653-140th St., Surrey, BC V4A 4H1.</p> <p>Westminster House is operated by HRC Care Society, an arm of Hope Reformed Church of Vancouver.</p>	<p><b>Share your family news with the rest of us. Place an ad in C.C.</b></p> <div></div>	
<p><b>Vacations</b></p> <p><b>GOING TO HOLLAND FOR VACATION?</b> Why not rent a <b>VACATION APARTMENT</b> and visit family and sight-see at your leisure.</p> <p><b>CENTRALLY LOCATED</b> near APeldoorn, year-round accommodations. FOR BROCHURE OR MORE INFORMATION CALL <b>Harold or Nellie at</b> (905) 985-7891 or fax us at (905) 985-0195.</p>				



## Classifieds/Events

Miscellaneous	Events	Events
<p><b>BERGENTHEIM</b> TE HUUR VOOR VAKANTIE: Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Bergen-theim, Overijssel (ongeveer 12 km van Ommen). Voor volledige informatie bel of schrijf naar: J. Snijders 651-4 Ave. E. Brooks, AB T1R 0H4 Phone: (403) 362-4052 or (403) 362-2653</p>	 <p><b>Ontario Christian Male Chorus Festival 1996</b></p> <p>The "Ambassadors" host the annual Ontario Christian Male Chorus Festival in a great concert of varied Christian music.</p> <p>Date: <b>APRIL 27, 1996, 7:30 P.M.</b></p> <p>Place: <b>REDEEMER COLLEGE, ANCASTER, ONT.</b></p> <p>Participating choirs: Crusaders — Barrie Choraliers — Brampton Collegium Musicum — St. Catharines Garden City Male Chorus — St. Catharines Crescendo — St. Thomas Sursum Corda — Sarnia</p> <p>Guest chorus: <b>"Woodstock Men of Praise"</b></p> <p><i>Tickets from home choir or at the door for \$8.00.</i></p> <p>Recordings from several choirs will be on sale.</p>	<p><i>Drinking problems are becoming a real concern within our Christian community. Shouldn't we at least learn what it's all about?</i></p> <p>JOIN US FOR OUR <b>7TH ALL-DAY CONFERENCE ON ALCOHOLISM</b></p> <p>Speaker: <b>Dr. Rich Grevengoed</b> Sponsored by Family Outreach Ontario</p> <p><b>April 13, 1996 — 9 a.m.</b></p> <p>FAITH CRC, 2265 Mountainside Dr., Burlington, ON (Exit QEW at Guelph Rd., go north to 1st Street left)</p> <p>Pre-registration required before <b>April 1</b>. \$20 p.p., \$35 cpl., \$50 fam.</p> <p>Call <b>Jane de Haan (905) 679-6490</b></p>
<p><b>ONE TO ANOTHER</b> Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2</p>		
<p><b>Church News</b></p>		
<p><b>Christian Reformed Church</b></p> <p>Calls extended: — to First, Abbotsford, B.C., Rev. Henry Steenbergen of Brighton, Ont.</p> <p>Church's 40th anniversary: Maranatha CRC of Calgary invites all former members and pastors to join them for a celebration of their 40th anniversary. A banquet, picnic and special worship service are planned for the weekend of May 17-19. For more information please call (403) 286-3585.</p>		<p><i>Do you want to make your GOOD marriage GREAT? Attend the first Alberta</i></p> <p><b>REFORMED MARRIAGE ENCOUNTER WEEKEND</b></p> <p><b>April 12-14, 1996 — Holiday Inn, Red Deer</b></p> <ul style="list-style-type: none"> <li>• A weekend to focus on the one you love the most;</li> <li>• Highly recommended by Dr. James Dobson of Focus on the Family;</li> <li>• Over 4,000 couples have attended a Reformed Marriage Encounter Weekend.</li> <li>• For more information or to register for the next weekend call:</li> </ul>
<p>Classis meeting: Classis Chatham will meet in regular session on Tuesday, May 14, in the Essex CRC. Agenda materials must reach Jan H.G. Vandergeest, Stated Clerk, by Monday, April 1, 1996.</p>	<p><b>Spring Concert Series</b> by the Choirs, Brass, and Band of the <b>Ontario Christian Music Assembly</b> under the direction of <b>Leendert Kooij</b> with <b>Andre Knevel</b> at the organ. Admission: Adults \$10, Students \$6, Children under 12 - free. April 13: Trenton, King-St. United, (613) 392-5274 April 20: Willowdale, Willowdale United, (416) 636-9779 April 27: Guelph, St. George's Anglican, (519) 843-4772</p>	<p>Bill &amp; Robina Dieleman (registration couple) (403) 963-3663</p> <p><i>"Love one another as I have loved you"</i> (John 15:12)</p>
<p>Calls declined: — To Maranatha, Bowmanville, Ont., Rev. Jack Van de Hoef of Westmount, Strathroy, Ont.</p>	<p>The Association for Christian Education St. Catharines is holding an Open House on the occasion of the retirement after 40 years of teaching of</p> <p><b>Mr. Lowell Witvoet</b></p> <p>God willing, the event will take place on Saturday, March 23, 1996, from 2 to 4 p.m. at Covenant Christian Reformed Church on 278 Parnell Road, St. Catharines, Ont. Former students, colleagues and friends are invited for a short program and reception. For more information: Call Audrey Boer at (905) 468-4015</p>	<p><b>For Sale</b></p>
<p>  <b>Toronto 416-224-5211</b> <b>Toll-Free (Canada wide)</b> <b>1-800-667-2525</b> <b>Fax 416-224-0842</b> Grimsby 905-945-3301 Burlington 905-522-8602 Emergency Service Available Business &amp; Vacation Travel</p>		<p><b>Kerkdiensten op Videocassette</b></p> <p>in de Nederlandse taal vanuit Nederland, aangepast op het Canadese VCR systeem VHS-SP. Schema voor 1996 op aanvraag. Prijs per video \$20 (incl. verzendkosten). Voor inlichtingen schrijf of bel naar:</p> <p>ZENDTIJD VOOR KERKEN c/o T. (Charlie) Wendel, 498 Bunting Road, St. Catharines, ON L2M 3A8. Tel.: (905) 937-4583</p>



## News

# South African scholar clears academic cobwebs at Redeemer

Bert Witvoet

ANCASTER, Ont. — The St. Louis Blues may have Wayne Gretzky, but Redeemer College has Elaine Botha.

The South African reformational scholar was officially inaugurated on bissextile day (Feb. 29) as both full professor of philosophy and academic vice-president in a ceremony that included medieval pomp and Genevan praise. Botha's personal cheering section provided a Zulu cheer at the conclusion of her address.

Botha came from Potchefstroom University, a Calvinist university in South Africa, where she was head of the philosophy department. She holds a PhD in sociology from that university as well as a PhD in philosophy from the Free University of Amsterdam.

Introducing Dr. Botha, Dr. Albert Wolters referred to "her genuine piety, great capacity for friendship and moral courage," in addition to "her considerable academic achievements and her passion for Christian engagement in scholarship."

As academic vice-president Botha is really "the boss of the faculty," says Wolters. She is

responsible for giving direction to the faculty and encouraging their professional development. "We're accountable to her."

## Life is philosophical

In her address, Botha made a case for philosophy in general and Christian philosophy in particular. Claiming that "without philosophy nobody bakes bread," she outlined how ordinary human activities are driven by worldviews. She traced unemployment in Western societies to the Western belief that there are no limits to economic growth, and briefly developed the notion that all facts are theory laden.

Botha showed the wide scope of her philosophical understanding by explaining how "enlightened" theorists in science, language and sociology, "like good Dutch housewives," have attempted to purify all scholarly work of "metaphysical and religious cobwebs."

According to Dr. Ted Plantinga, the only full-time philosophy professor at Redeemer, he and the four part-time philosophy professors have to make philosophy relevant to the other disciplines taught at the



Colleague Ted Plantinga congratulates Elaine Botha during the reception.

college. The department is too small to offer specialized courses in philosophy.

With the addition of Botha, the department strengthens its somewhat European, rather than British or North American approach to philosophy, he says.

Playing on the biblical concepts of "light" and "heart,"

Botha called on Christian scholars to be "light-hearted storytellers." Christian scholars should be guided by the notions of light (menorah) and law (torah), she had said earlier.

In the meantime, the seven dripping and crazily burning candles on the menorah in front of Botha's lecturn had to be ex-

tinguished. That left only the law to contemplate, which, although it shows God's faithfulness, also reveals the limits of many in the audience who found Botha's speech impressive but deep.

They, nevertheless, rewarded her with a standing ovation. She shoots; she scooooores!

## New facilities help word and deed ministry in the tough inner city

Robert VanderVennen

TORONTO, Ont. — "We had to do it because we simply wore out the old building," was the

way Rick Tobias explained the need for the recent renovations Yonge Street Mission made to Evergreen, its drop-in centre to

street kids on Yonge Street.

Splendid renovations they are. The high cathedral ceiling spanned by wood beams and punctuated by skylights, textured walls painted off-white and floor of eye-catching but practical tile. There is the arts and music balcony, the health care facility downstairs and the adjacent Hal's Sandwich Factory (formerly Hallelujah's Muffin Shop) where street kids are trained for money-earning jobs, and the church-on-the-street which meets Sundays for the lost souls.

A service of thanksgiving and dedication, together with ribbon-cutting by Toronto Mayor Barbara Hall, formally opened the new quarters. Mayor Hall was thanked for Toronto's contributions to the mission. Al Smith was recognized for the \$250,000 donation his Bay Street golf tournament made to the renovation.

Evergreen volunteer workers

were there, like Dorothy Mortimer, nearly 80 and dressed and coiffed like someone from a different world, but loved as grandmother by drifting teens who probably never had a grandmother to love and listen to them. Professional staff were there like Evergreen director Michael Krause and youth worker Steve Venhuizen, who help the lost find direction.

## Sinful desserts

And street people were there, not holding back from rubbing shoulders with men in three-piece suits to taste with them the hors d'oeuvres, fancy sandwiches, cheeses and sinful desserts brought out by Hal's staff members.

Debbie Shearing, who called herself a "former street youth" spoke movingly of how Evergreen reached out to her, helped her when she was pregnant and out on the streets, and enabled her to get back on her feet.

Now in its 100th year of serving those drifting in Toronto's soft underbelly, executive director Tobias says that 100 people come in off the streets to Evergreen every day. They find an oasis in their hard-scrabble lives, get a cup of coffee, maybe get health care (there were 6000 calls for that last year) and have someone to listen to them. The city and its scruffy downtowners have changed over 100 years, but they are still there and they still need the ministry offered in the name of Jesus Christ.



Michael Krause, Debbie Shearing and Mayor Barbara Hall cut the ceremonial ribbon to open the refurbished Evergreen drop-in centre.

## Thinkbit

"Angels can fly because they take themselves lightly."

G.K. Chesterton